THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

"Dreiein'ger, Heil'ger, Groszer Gott."

(*Adapted from the German of Hans von Assig by Rev. A. F. Siebert, and read at the dedication of Salem Evan. Luth. Church, Ellerton, O.*)

O holy, mighty, triune God!
Behold from heaven above
This people stand with thankful hearts,
And pray to Thee in love;
Accept their thanks, their prayers attend,
That now unto Thy throne ascend,
From this Thy holy temple.

O Mighty God, we consecrate
Unto Thy name this place;
Now crown it with Thy favor, Lord,
And grant us here Thy grace;
That we, and our posterity,
Thy saving faith and power may see
In this Thy holy temple.

Its corner-stone is Jesus Christ;
Its pillars firm and grand
The Apostles and the Prophets are;
On their Word doth it stand.
Though hell and all its gates assail,
They cannot o'er this Church prevail,
Assail they e'er so proudly.

Then bless, O Lord, with choicest gifts,
This house of heavenly peace;
Drive anger, pride, dissension forth;
Thy knowledge here increase.
Destroy whate'er would work us ill,
And in the peace of Zion's Hill
With gladness may we serve Thee.

Praise, honor, glory, blessing, thanks,
To Thee, O Lord, shall be,
That Thou hast crowned with rich success,
This work begun in Thee.
O may these praises, that now rise,
Ne'er have an end, though earth and skies
Should pass away forever!

—*Watchman.*

Notes.

DESPOTISM may govern without faith, but liberty cannot.—*De Toqueville.*

GOD denies a Christian nothing but with a design to give him something better.—*Cecil.*

RIGHT intention is to the actions of a man what the soul is to the body, or the root to the tree.—*Jeremy Taylor.*

GOD knows a thousand "might have been's" where we know one; He can look at them all patiently, because—this is the blessedness—He knows a thousand "may be's" also.—*Mrs. Whitney.*

THE thorough interweaving of the roots of Christianity with the history of the world on which it has sprung, is at once a source of its power and an assurance of its Divineness.—*James Martineau.*

"NOT forsaking the assembling of yourselves together, as the manner of some is," is one of Paul's exhortations to the Hebrew Christians. What he meant to say is that they should often meet together for religious services, and in this way "provoke" one another to "love and good works." It is always a bad sign when a Christian finds his heart indifferent to the assembly of God's people. It indicates a decay of piety in that heart and is one of the steps towards apostasy.—*Lutheran.*

THE Spaniards have a proverb that "the man who sits with his back to a draught sits with his face to the coffin." This is the time of the year to remember health rules. Many a cold will be taken in churches. The people will walk to church in the warm sun of some autumn days wearing their overcoats. On entering the building, colder than the outside, having neither sun nor fire, they will remove their coats and sit down in a perspiration. The true method is to carry the coat on the arm, and put it on when entering a cold room and ceasing the exercise.—*N. Y. Christian Advocate.*

IN view of a minister's relations to his church, he should be as bold as a lion. Iniquitous laws, proposed or adopted, it is his right to denounce, pointing out their immorality and their evil effects. Sins, follies leading to sin, crimes, vices, vicious tendencies and practices, and extravagances in language, it is his right to characterize—nay, more, it is his duty to do so. But to denounce particular actions, and sit in judgment upon individuals, mentioning their names, to utter words which, uttered elsewhere, would be slanderous and subject to prosecution, are invasions not only of the rights of those accused where they cannot answer, but of those who have approved the condemnation, for they cannot know that on the next occasion they may not be attacked, unheard, undefended, and helpless.—*New York Christian Advocate.*

Communications.

For the Messenger.

The Crisis in the Congregational Church (es ?).

An able and elaborate editorial under this heading appeared in *The Lutheran* of a recent date. We cannot go over the ground it traverses, but desire simply to present some remarks on the general subject,

It seems to us that the recent victory of the "American Board" is a defeat of Congregationalism. The question has been as to the qualifications doctrinally of young men for missionaries in the foreign field. The American Board, which is not a Church, but a mere corporation called into existence by the Congregational Churches of New England, claims to judge of these qualifications. Every one, in reading this great controversy, no doubt, asks the question, Why do they not let the Congregational Church (if there be such a Church) judge of the doctrinal qualifications of young men entering the ministry? And if that Church approves certain young men, why are they not accepted by the American Board as qualified doctrinally to be appointed as foreign missionaries? The answer to this question is, that the American Board no longer trusts the Congregational Church in making examinations of young men entering the ministry. The regulation in that Church when a young man applies to be examined for entrance into the ministry is, to call a "Council of the Vicinage," *i. e.*, the neighboring ministers, and they examine him and decide whether he is qualified to enter the ministry in the Congregational Church. If the representations of the *Lutheran* are to be accepted, and they seem to be made upon good and sufficient authority, these councils are very liberal and loose in their examinations, and the consequence is that young men are admitted to the ministry who are, by no means, sound in the faith. *Right here lies the trouble.*

The case is not one which calls for a General Council or Convocation. The doctrines of the Congregational Church are sufficiently well defined. The Westminster Confession, the Saybrook and Cambridge Platforms, and the Creed of the recent General Convocation, have laid down the doctrines of the Congregational Church; but the "Vicinage Councils," it seems, are not careful and strict in holding young men to these doctrines. Hence the strange anomaly, that a corporation created by the Congregational Church, assumes to sit in judgment upon the doctrinal qualifications of young men who apply to enter the ministry, so far as the foreign mission field is concerned.

As a general rule, it will hardly be contested that one who is doctrinally qualified to preach the Gospel at home is qualified to preach it in foreign lands. The conclusion, therefore, is that the Congregational Church is no longer qualified, through its ordinary channels, to judge of the qualifications of candidates for its ministry. That Church is in a condition of transition, it is not settled and fixed in its religious beliefs, while its Board of Missions claims to represent the Church of former days. They are charged with a sacred trust, and this trust involves the preaching of the Gospel to the heathen as it was held by the Congregational Church of a former age.

But why not call for the election of a Board that shall be in harmony with the Congregational Church of to-day? The answer is, the American Board is a close corporation, *i. e.*, a corporation which perpetuates itself. It fills its own vacancies, and it, therefore, is clothed with the functions of a Church. We who belong to denominations of different character may wonder how, or why, a Church should commit such power to one of its Boards, but such is the case, and it results, no doubt, from the character of the Congregational Church, which fails to make due account of the idea of *the Church*, in distinction from the churches or congregations. This is, evidently, the weakness of the Congregational Church. This weakness has been admitted by leading minds in discussing this subject, but they claim that this weakness has compensations in the Congregational system of church government that make up for this weakness, and therefore they still cling to it as a system.

The weakness referred to is felt most when the Church is passing through a transition period. So long as the denomination is harmonious in its conceptions of Christian doctrine, all may go well, but when a change is coming over it, and a step of progress in doctrine is imminent, the difficulty arises. Still the Congregational Church is not entirely without relief. If the change is of a general character, they can call a General Convocation to sit in judgment upon it. At present it is, no doubt, considered that such a General Convocation is not necessary. The agitation, it is assumed, is not general. It is an "Andover Affair," and we must wait to see whether this advance at Andover is going to become a General Affair.

Our conclusion is, that the Congregational form of church government is defective and weak, as compared with other Protestant forms of church government. The Roman Church organization occupies the one extreme, in which the Pope is made the infallible arbiter of Christian doctrine. This has been proved historically false, over and over again, as in the case of Pope Honorius the 1st, who gave his decision in favor of *one will* in Christ, in the Monothelitic controversy, and was pronounced a *heretic* by two Œcumenical Councils. The other extreme is the Congregational form of church government, in which each congregation is an independent church. The Apostolic model is between these two extremes. When a question arose in the Apostolic Church that called for a decision, it was not referred to St. Peter, as the Roman system would require, nor was it referred to each congregation to act independently, but it was referred to a General Synod, or Council, in Jerusalem, composed of the Apostles and Elders, and they decided the question.

The Protestant system of different denominations does not, of course, realize the ideal of the one holy, catholic, apostolic, Church, but it most nearly approximates it. The Congregational system is weak in that it does not represent the idea of the Christian Church as a whole, but merely the one factor of congregational liberty. This congregational liberty is, doubtless, important, as it is clearly recognized in the Apostolic Church, but it is only *one factor*, whereas the whole Church, as the body of Christ, is just as clearly recognized as another factor in the Apostolic Age. In the absence of a full realization of the unity of the Church of Christ, the *denominations* of the Protestant Church seem to be best fitted to represent the Church Catholic.

The Congregational Church never realized its ideal, except perhaps in its first history, in the case of the *Brownists* in England. In America it has been of a mixed character, uniting strict *Congregationalism* and *Presbyterianism*. The existence of *Associations* and *Consociations* in New England was a concession to the Presbyterial form of Church government.

We think the time has come when Congregationalism in this country should change its form of government. It is clearly in a *crisis*. Its theology is advancing beyond the old formulas, yet the advance is not of so pronounced a character to carry the churches without some opportunity of expression. The New York *Independent* has been playing the role of a mere *partizan*. Its publisher, Mr. Bowen, may have such reputation, and occupy such high position, in the business world as to entitle him to speak dictatorially, but when leading off in the sphere of theology a less dictatorial and more modest spirit would become him better. Of course the bitter editorials and general "get up" of the *Independent* on this subject is the work of his editorial employees, but their inspiration and instruction come from him, and he is evidently intent on *crushing out* the Andover professors. But that sort of *brutum fulmen* from one who merely represents the pecuniary means for publishing a great religious periodical, counts for nothing in such a controversy. It is not a question of victory or defeat, but of religious truth. We cannot bring ourselves to believe that the *Independent* would manifest so bitter a spirit of persecution if Dr. Ward still controlled its columns.

Whether that paper is right or wrong in the controversy, every fair and honest mind must condemn the methods it employs against the Andover professors, notably Professor Smyth. Such professors who have made theology their life-study, and who are presumed to be as earnest and honest as the proprietor of the *Independent*, are entitled to respect, and are not to be put down and crushed out by mere reiterated popular appeals to prejudice. Some weeks ago there were short paragraphs, *hinting* that Professor Smyth's views and habits in reference to the keeping of the Sabbath, liquor-drinking, &c., might be worth inquiring into! That looks like malicious slander.

Grave questions are agitating the Congregational Church of New England, questions on which such great and good men as President Hopkins, recently deceased, Drs. Porter and Fisher, of Yale, and others of like weight and celebrity, have been holding positions opposite to that held by the *Independent*. One would suppose that the proprietor of that journal might exhibit a little more deference to the views of such men, his superiors in theological science, and his peers certainly in honesty and truthfulness, as well as in their interest in the cause of foreign missions. Yet he persists in asserting that the whole theological and Christian world are in sympathy with his views and opposed to the views of the Andover professors. Perhaps if Professor Smyth *only* were out of the way the animus of the *Independent* would undergo a change, and a more moderate policy, like that advocated by those above named would be urged.

T. G. A.

For the Messenger.

State of Morals and Religion—Synod of the United States.

Dear Brethren in the Lord:—Through the wisdom and grace of God our beloved Synod is again convened in annual session. Again we are called upon to explain, as did God's ancient Israel, "Hitherto hath the Lord helped us."

In carefully scanning God's doings as traced in the minutes of the different Classes, we are gratefully impressed with His wonderful goodness and mercy. The ranks of our ministry have been but sparingly invaded. The health of our congregations has perhaps never been better, yet shepherds and people have fallen. Through these who have fallen, God speaks in loud and solemn tones to the living.

The year just closed was one of much and earnest toil. God's servants preached faithfully His everlasting and unchanging Gospel, the only agency that can prove the power of God unto salvation. As God's shepherds they have fed with conscientious care and diligence both the lambs and the sheep. The children of the covenant have received its sign and seal, that thus planted in the house of the Lord they might flourish in the courts of our God. Careful Christian nurture in the family and the Sunday-school, is being earnestly and constantly enjoined. The Sunday-school, as a nursery of the church, is being more heartily appreciated as time rolls on, and as this blessed institution is becoming more perfect and better adapted to meet the great purpose it is designed to serve. Pastoral catechisation has been prosecuted with undiminished zeal and confidence, and large numbers of our baptized youth as well as many others were gathered into the fold of Christ. Our pastors generally speak of a large attendance on the regular means of grace, and of precious results from the preaching of the Gospel. Pastoral work, visiting from house to house has been largely owned of God, for good. The Holy Communion is being more and more appreciated as the people increase in Christian knowledge and piety, and hence our communion seasons are looked forward to with ever increasing interest, and partaken of with greater appreciation and spiritual benefit. They are indeed spiritual oases in this earthly wilderness.

The growing life and activity of the Church are apparent also in the division of large charges, the organization of new congregations, the erection of churches, as also in the renovating and improvement of churches. We see also the expansion and development of church life, in the multiplication of missionary and other benevolent associations, and a constantly growing zeal on behalf of Christ's kingdom both in the home and foreign fields. This interest in the foreign field is greatly stimulated by the evident and we may say wonderful success of our missionaries in Japan. Truly, "the Lord hath done great things for us whereof we are glad." Well may the Church feel encouraged not only to continue the work so auspiciously begun in that interesting country, but to greatly enlarge and strengthen it by sending out additional missionaries and promising more ample facilities to carry it forward with ever growing success. In our church work, and as an especially beautiful expression of the living spirit of Christianity, we refer with peculiar pleasure to what the Church is doing for Christ's orphans, His destitute and helpless lambs. In our Orphans' Home the lambs are fed, in a double sense in the care bestowed upon both body and soul. May the Father of the fatherless continue to bless the Home of the orphans.

There is manifest a growing consciousness in the Church of the evils and curse of intemperance; and the Synod has done well in making the action of the General Synod on this question its own.

We note with pleasure the growing prosperity of our literary and theological institutions, under the conviction that sanctified education is an efficient handmaid to the progress of Christianity. But in walking about Zion we behold not only her bulwarks and pleasant palaces but, also, her dark spots and desolations. On viewing the Church as the garden of the Lord, we are not only charmed with the beautiful trees, plants and flowers but are saddened, also, by her noxious weeds and unfruitful trees. The Church is still in the wilderness. She is not yet perfect, without spot or wrinkle, or any such thing. Not all who are outwardly with us are really of us. As in the time of Paul, many run who are the enemies of the Cross of Christ. And outside the church sin in all its forms abounds to a shocking extent.

And to encourage this state of things, and greatly hinder the work of God, Satan and his enemies are specially active in scattering the seeds of error. Materialism,

rationalism, and all forms of scepticism and infidelity abound to an alarming degree. Even in the sacred domain of God's kingdom there are found here and there, men, who, under the garb of Christianity abuse their talents and position and seek to inundate the Church with dangerous error. In these perilous times, therefore, the Church should specially arouse herself to a sense of her duty, and as the bearer and defender of God's truth should manfully resist error, and earnestly "contend for the faith once delivered to the saints." In this work our beloved Reformed Church has by the adoption of her peace compact, taken a truly noble position, one that honors her history and martyr faith. She has anew, and with united voice, sworn fealty to her immortal symbol of faith, in its original historical sense. On this Reformation rock we stand as a Church, and standing on this firm foundation, we can defy the hosts of darkness who, with Satanic wickedness, are using all their power and subtlety to undermine and destroy the fair fabric of our holy Christianity.

This year marks an important epoch in the history of our Church in that the General Synod, its highest judicatory, declared the "Directory of Worship" the Liturgy of the Reformed Church in the United States. Whilst it provides, for such as may prefer it, an altar service for the regular Lord's Day, it also makes room for such as may prefer a service of another form. Both can be used with the full authority of the Synod, and remain faithful to its requirements. In this way the freedom, characteristic of the Reformed Church, is preserved, which was a prominent object in the peace movement.

Let this Synod then to day raise its Ebenezer of praise to God for this grand achievement, and invoke a blessing upon the work accomplished, so that perfect peace and harmony may be secured and maintained through our borders.

From the records placed in our hands we find that three of our fellow-laborers in the ministry have fallen during the year and were called to their reward. Rev. Henry Keller, Rev. Wm. T. Gerhard, and Rev. Thomas S. Johnston are with us no more. Our personal fellowship on earth has ceased. We miss them in our Church councils and work. Let us be admonished that our day, like theirs, will also, ere long, close in the night of death. And with that solemn event before our eyes and impressed with our grave responsibility as ministers and elders, may we, by the grace of God, go forward with ever-growing zeal and fidelity and so accomplish our sacred mission and finish our course with joy."

Respectfully submitted,

F. W. KREMER, Chairman.

Statistics.—Classes, 11; ministers, 222; congregations, 466; members, 80,470; ~~members unconfirmed, 46,430~~; baptisms, *infant*, 5,595; *adult*, 467; confirmed, 4,304; renewal or certificate, 2,007; communed, 65,505; dismissed, 1,072; excommunicated, 4; erasure of names, 651; deaths, 2,399; Sunday-schools, 548; Sunday-school scholars, 52,623; students for the ministry, 72; benevolent purposes, $60,-931; congregational purposes, $325,248.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

How hard it is for those who do not take the Church paper to appreciate what is said about missions and the need of more money for the work! When they hear of these things a new world opens up before them, but a single sight of it is not enough to make it plain.

What Other Classis?

The Virginia Classis, which financially is poor, is the first to give a $500 church-building fund; now what other Classis will do itself a similar honor? It will sound well to have the name of your Class is before a Special Church-building Fund.

Leighton, Iowa.

Rev. D. K. Fulcason has been commissioned for this mission from October 15th.

Where is there a congregation in the East of 34 members (of whom only 8 are men) that would raise $300 for a pastor as these people do?

They paid the pastor's moving expenses, and now must raise $30 with which to start a Sunday-school. Let us help those who help themselves.

Kind.

The Eastern Synod on Saturday morning, October 22d, paused in its press of business long enough to give the Superintendent of Missions, a kind hearing, in which he urged the pastors and elders to take home to their Classes and congregations the painful fact that the Board of Missions is to-day unable to pay its missionaries and that we must this year have not $16,000 but $21,000 in order to pay in full to October 1st, 1888. Let all our pastors and people in the three Synods lay this to heart.

How Shall our Missionaries Live?

The Board owes the missionaries $3000 and has not a cent with which to pay them. How shall they live? Winter is nigh and many special outlays must be made by these men; but how shall they do without the aid promised them by the Church?

Not the Board, but rather the Church, owes them this aid. *You owe part of it.* Will you at once see that your part is paid?

I know no other way to reach the ears of our people. Do heed this call.

For the Messenger.

Religion and Morals.

[From Minutes of "Synod of the Interior," Reformed Church in the United States.]

Fathers and Brethren:—Your Committee on State of Religion respectfully offer the following: We have examined the different classical reports on religion and given the subject such consideration as the brief time at our disposal admitted. The classical reports speak in a favorable and hopeful tone of the religious prosperity of our Church. They testify to regular faithful labor on the part of the ministry, the worthy general piety and Christian activity of our membership.

Grateful mention is made of the increasing efficiency of woman's work in up building the Redeemer's kingdom. The Sunday-school work is also receiving the marked attention the cause justly merits and demands. With regard to catechization, the tenor of the statements is not so favorable. Difficulty is experienced in carrying out this time-honored and Scriptural method of introducing members into the Church. There is danger of our families and pastors suffering it to sink into neglect.

The subject of missions receives properly the largest amount of attention. Enthusiastic devotion to the work is the most striking feature of these reports. At the same time a sad destitution of laborers prevails, and the means to carry on the work effectively are also lacking.

It is proper in this report to refer to the territorial location, the secular environment of the new Synod. Our latitude is one with the great nations of history. We are directly on the line civilization follows in its march around the world. We are in the heart of the great civilization now rising on the American continent. The great Mississippi valley, in the choicest part of which our churches are situated, is a garden of God in way of fertility, capable of supporting a population greater than that of world empires in olden times. The seat of empire will be around us and among us. Hence Synod has fallen heir to a great inheritance.

In the providence of God, the lines have fallen to us in pleasant places. The problem challenging our consideration and solution is whether we have the ability, and if able, whether we will exert ourselves to take possession. Now we have our day of small things, but stately denominations around too, had their feeble beginnings. The larger Synods of our own Church were once fewer in number than we are now. *By action we will grow.*

As to the tenor of life around us, all are familiar with its intense activity and struggle. Financial speculation is rife; population is increasing at certain points rapidly; fortunes are oft acquired as by magic. Mammon is a god of many votaries; vast numbers are more intent on acquisition of material wealth than laying up treasure in heaven. Christianity has an urgent and mighty task to counteract the worship of mammon.

This vast domain and population must be kept and secured for our Lord Jesus Christ. The kingdoms of the world, the gold and the silver, are His. This Synod is now called to assist in claiming and conquering the great Mississippi valley for King Immanuel. In the name of God we set up our banner. Some trust in chariots and some in horses, but we will trust in the name of Jehovah our God. Unto Him who loved us and washed us from our sins in His own blood and hath made us a kingdom and priests unto our God unto the ages of ages.

Statistics:—Ministers, 39; charges, 36; congregations, 68; members, 2,578; unconfirmed members, 1,518; infant baptisms, 127; adult baptisms, 29; confirmations, 120; certificates, 110; communed, 1,927; dismissed, 41; erased, 44; deaths, 38; Sunday-schools, 49; Sunday school scholars, 2,702; students for ministry, 3; benevolent contributions, $2,924; congregational contributions $51,443.

T. F. STAUFFER, Stated Clerk.

For The Messenger.

Brussels.

Mr. Editor:—We left Paris with regret. Our sojourn in that delightful city endeared us to it, but as we had much more to see in our route, we left for Brussels with the intention of crossing over either at Amsterdam, Antwerp or the longer continuous passage via Ostende and the Thames.

We soon reached the frontier, and the country changed from the level chalky beds to the red soil and mountainous country of Belgium. All iron districts present this conformity of surface. The mills were in full blast, and it seemed as if you had Birminghams all along the route. The labor is so cheap (one franc a day) that iron can be manufactured at less cost than with us. The general industries are primitive, and while much attention has been paid to agriculture, and the soil has been enriched and fallowed by artificial compasts as to be almost a garden spot, its yield is chiefly wheat, rye, buckwheat, barley, pulse, potatoes, oats, orchards, hemp, madder, &c., and in horticulture, the tulip, world-renowned and seen upon every plaza and market square in the kingdom. The produce of the dairy is enormous and the exportations are very heavy.

The natural taste of the people is lace goods. Hundreds of women are thus employed in cities and villages, and some of the finest lace made comes from Belgium. The children are knitters, and you find them crocheting in the public squares—the needle is their *vade mecum*. We had occasion to visit one of the largest lace establishments in Brussels. They employed 1200 lace makers; some of the women almost octogenarians. The copy is placed before the operator, and stitch by stitch the figure is worked into the lace until the finest design is transferred. Fabulous prices are given, and while this has been brought to perfection as an industry in England, and has displaced much of the Mechlin and Honiton laces of the market, the sales are still enormous. Not a traveler but takes a supply for home use, and in purchasing from the manufacturer he is charged more duty included, than the cost of the articles at home. In every street you find runners who importune you to visit their departments. We were cautioned against these street venders, and were advised to have our dealings with houses reputable and guarantied. We met a lady at Ostende whose purchase in curtains and laces amounted to $7000 for private use.

Brussels is a miniature Paris. While it consists of two portions, the old and new, you can see the old Flemish architecture running through the whole. The Dutch roofs and tall chimneys; narrow streets and small windows. The old portion is the mercantile part—the new, the palatial—with the king's department of State. Long boulevards with beautiful grounds covered with foliage and flowers are the principal features of this new city. All the plazas are filled with sculptuary and music halls, in which are concerts several times a week. The taste for music is national with these people, and her painters include the Flemish school—Vandyke, Rubens and Rembrandt. The painting of the "Descent from the Cross" at Antwerp, is world renowned, and in the halls of art are some of their most select works.

It was a busy day in the season of the year. The kingdom had been disturbed by agitations on the labor question and strikes had embittered the people against those in power. The military crowded the streets and the garrison was doubly armed for any emergency. While we have had these same troubles in our own country, leading to anarchy and bloodshed, the power of the military in these armed governments soon disperses the mob, and it is almost an impossibility for it to exist. All such questions must be met with an iron hand. The adjustment of labor must be a compromise between employer and employed upon a moral basis of give and take; other than that, riot and anarchy will disturb labor and lead to panic and poverty.

A person visiting Europe and observing the low wages and the oppressions of the laborer, and seeing them kept under by force of arms, may well rejoice that in our land of liberty, with living wages, all concessions are mutually made, and that the adjustment is complete. The grievances are borne by both sides and compromised until the difficulties subside or pass away.

A system of espionage follows you wherever you turn, and this runs through all the ramifications of the government. While Leopold II. is loved by his people as a liberal monarch, such was the feeling of the mob at one time that had he shown himself to the people it would have imperilled his throne. A cautious ministry and a firm hand saved the government.

While the people are imitators of the French there are certain peculiarities that make them distinct. They were originally incorporated into Gaul by Julius Cæsar in his conquests, but a series of ages and intermarriages with French, Dutch and other nationalities, has given them a different character with the spirit and weaknesses of each. The Belgian has not the suave manners of the Frenchman; he is brusque in address and uncourteous. While the upper province, Holland, before the separation and adjustment of Belgium as neutral ground, is Protestant, the Catholic religion is in the ascendant here. In Brussels you have magnificent cathedrals, especially that of St. Gudule, the window-glass and decorative paintings of which being considered the finest in the world. No one visiting the city fails to view this enormous structure. It is situated at the top of an eminence overlooking the town, and with its tall spire can be seen in approaching it. Then you have galleries upon galleries of paintings, and one eccentric collection, viz., the Wertz gallery, with every conceivable conception of an insane idea represented upon the canvass as hideous and remarkable as works of art.

In the market place you see the statues of the early martyrs for religious belief, upholding doctrine in the face of death. The Templar, Godfrey de Bouillon, has a square to himself, the most magnificent work of art in the city. The Hall of State is the largest building of the kind in Europe, and larger than the new public buildings in Philadelphia.

While you have a display of fine churches there is the same tendency to infidelity as in France. The Sabbaths are openly desecrated, business has but little cessation, and turmoil and strife go on incessantly. It is a Godless city, and the semblance of religious life holds but a small place in the hearts of the people. How much better England with her Christian Sabbath.

The river Seune divides the town, the old fortifications have been erased and in their stead are magnificent boulevards which encircle the city. Standing upon the elevation and surveying the territory outlying this noble stream, you can realize that Brussels is a miniature Paris, for you can trace out the Arc de Triomph down to the Place de la Concorde, and then your eye penetrates a vast wooded plain so like the Bois de Bologne that it almost seems a dream-land before you. While the nomenclature of the streets is different, to an artistic eye the likeness to Paris is complete.

We stayed four days in this delightful city, and while we would have continued our journey to Amsterdam and viewed the Netherlands in its Protestant growth and liberalism—for Holland is the land *par excellence* of religious toleration and a beacon to every country on the globe, I regretted that my time was limited, and while I had the wish and inclination, I had to forego the opportunity until another season, if Providence spares my life to visit its soil. I should advise tourists to take in Holland, for this once mistress of the seas upheld our Protestant faith successfully against all foes, and we have her influence in every work of philanthropy to-day. I am yours truly,

D. S. GLONINGER.

Family Reading.

The Singing Leper.

BY LYMAN WHITNEY ALLEN.

A Saxon king, with merry throng
Of nobles, hunted in a wood
At eventide, when lo! a song
Most wondrous broke, a tremulous flood
Of praise from distant lips unseen.

The hunters halted, listening keen
To catch each nearing echo, till
Among the trees a form unclean,
A leper white, moved up the hill
Across their path, and sang the while.

His livid features wore a smile;
His wrinkled hands were clasped in prayer;
While living death, a master vile,
Made all his flesh a thoroughfare
For swift and myriad-footed pain,

And all the while he sang his strain:
Then spake the king with stirring call,
And bade him halt; and with his train
The king moved on with care withal
And questioned him with pitying gaze.

"How sing you thus these words of praise
When life is death?" A moment's pause,
Then smiling answered he: "I raise
My voice in songs of joy because
Although a leper, yet I know

"That as my frame decays I grow
More near the sure deliverance
That comes from God, whose graces flow
Through all the wastes of circumstance
And moves my life and soul to Him."

The king's and nobles' eyes grew dim.
Then turning to his train the king
Spake thus: "Unto the very brim
Is this man's sorrows, yet they bring
Rejoicings, for he trusts his Lord.

"This leper's voice shall here record
We have not hunted all in vain.
Our spoil this day is as a sword
Whose shining blade shall conquer pain.
And to our homes we turn again
With larger faith and nobler word."

—*Independent.*

Sadie Arnold's Power.

"I wonder if that girl has any idea of the power she might be if she only would," said Miss Laurence to herself, as she stood looking out of the window, watching her niece, Sadie Arnold, and Tom Evans, who stood talking by the gate.

There was a certain reckless, don't care look in Tom's boyish face that pained Miss Laurence, and there was a flippant, self-satisfied air about him that was anything but manly, so she thought. But to all appearances Sadie did not disapprove of him nor share her disparaging thoughts. Presently they separated, and Sadie came into the parlor.

"I don't like Tom Evans's looks, Sadie," said her aunt, abruptly. "I don't believe he is doing very well; is he?"

"I don't really know; but I am afraid not, auntie."

"Mrs. Aimes told me the other day that he was with the Rogers boys and the Deanes most of the time, and your father says that they are low, worthless fellows; his being with them speaks badly for him."

"I know, auntie; but they say that all young fellows must 'sow their wild oats.' He may come out all right, yet."

"My child, that is one of the most false and dangerous of sayings. No man or woman ought to sow anything but good seed in their life; for whatsoever a man sows, that shall he also reap. Oh, it is a pitiful, pitiful sight to see how recklessly and thoughtlessly you young folks sow seeds that will surely yield the bitter harvest of unavailing regret and remorse. Don't you see or think what you are doing, or don't you care?"

"Aunt Sarah, what do you mean?" asked Sadie, her face flushing with surprise and indignation. "I am sure I cannot see how I am to blame in the least for Tom Evans's doings."

"There is another old saying beside the one that you have quoted, which I would like you to remember, Sadie; 'Power to its least particle is duty.' You girls, with your pretty faces and bright ways have a world of power in your hands, and you know it; but how are you using it? Do you make your gentlemen friends feel that they must be good, pure and true, if they would win your favor and smiles; or do they feel that all you care about is a good time, and will nor question if their lips and hearts are pure, or otherwise? I tell you, Sadie, God will call you to account for the power entrusted to you. You are accountable to Him for your use of it, and more than all that, if you do not use it to its utmost limit. Power to its least particle is duty."

Sadie's merry face grew sad and earnest. It startled her, this way of looking at it. Was she accountable in the least for Tom's doings? He was not doing well; she felt it, if she did not actually know it. She remembered several things that had happened of late. She had not approved of them; but she had laughed and talked with him just the same. There were others of the boys, too. Will Norcross, in particular. Could it be that she was in any way responsible?

"Have your good times, child, but remember always that you hold a great power in your hands. Strive in every way to be earnest yourself, and make them feel that they must be so also, if they would win your favor."

"God help me," prayed Sadie, earnestly and humbly.

* * * * * *

They were busy in getting up charades for the sociable, and met the next morning in the church parlors to prepare for them. Tom and Sadie, with one or two others, were fixing the curtains. Tom was over in the corner by himself, as he supposed, when accidentally his hammer came down with full force on his thumb, and, without thinking, he uttered an oath half audibly. When he moved the curtain a second later he saw Sadie standing there with flushed face and eyes brimming with tears. Tom's face colored with vexation.

"I beg your pardon, Sadie; I did not know that you were there."

"But it was wrong all the same, Tom, if I was not here. God heard it, and that is worst of all."

The others came up just then, and there was not a chance for Tom to say anything more. When they broke up to go home, he presented himself as usual at Sadie's side, but, to his surprise, she drew back.

"Not to-night, Tom, after that," she said, sadly.

"Well," said Tom to himself, as he walked slowly and thoughtfully home alone, "If she was so shocked at just that, what would she say if she knew all. I declare I never felt so mean in all my life, she looked so shocked and sorry. I supposed that a good time was all the girls cared about; but if Sadie really does care, I will be worthy of her favor."

Tom was young, his feet had only begun to stray into the by-paths of sin and danger; it was not so hard for him to change his course as it would have been later. And whenever he was tempted, the memory of that shocked, grieved look of Sadie's came to him and held him back, turning him to seek divine help for the battle of life.

"I don't know what there is about Sadie Arnold," said Will Norcross once, "but whenever I am with her I feel ashamed of my real self, and resolve that I will never think or do a mean thing again."

"Girls, dear girls, how are you using the power in your hands? Are you seeking to lead your companions up? Are you trying to influence them to be purer and better? Are you holding up a high standard to them? God grant you are—*Christian Intelligencer.*

Inexpensive Dress.

Study your own style well, then buy what you need and of good quality. An all-wool cashmere for winter and an all-wool bunting for summer, made well and of a style likely to be unobtrusive when a year or two old, and with a black lace (plain net and of good quality, rather than an imitation Spanish lace of cotton) scarf, and eighty cents worth of white oriental lace for extra occasions, and one may look well for three seasons.

Linen collars and cuffs are economical and good enough for any occasion. Lace is for those that are better supplied with money. But three dollars for black lace is well spent, as one can wear it years in various ways. If too poor for good lace, wash your linen collars often, and from your window still take for hair and throat two geranium leaves and a heliotrope, verbena or geranium blossom, and none will miss your lace. With your small flower-pots one can have a variety of breast knots.

An American silk will last years, and is comparatively cheap. Many a woman dresses better on a dollar than another on five times that; the former will buy a cream color bunting at 12½ cents a yard, or a gingham at nine, or a muslin at five, and next March she will coolly make it up and line it with something on hand, trim it with something on hand, trim it with lace that has served a half a dozen terms of service, and button it with handsome pearl buttons that she had on some dress in use for the past seventeen years! Fact.

Such a woman will "have clothes," and surprise people that know her and hear that she does not spend a dollar a year for millinery, yet she has pretty bonnets, and even some "pretty things" laid away as unsuitable or because she don't wish "to wear the same thing always."

If not a born milliner, one can buy millinery with judgment, and pay a tasty friend seventy-five cents or a dollar to make them a bonnet, and will find that five dollars will then do more than fifteen at her usual milliners. Five dollars a year will keep such a woman supplied with "loves of bonnets." Buy your velvets, silks, plushes and ribbons at the dry goods stores and save dollars!

Woollen wrappers, calico house-dresses, aprons, petticoats and all underclothing buy ready made; they are well made, tasteful and cheap. The cloth at retail would cost nearly as much as they can afford to sell it all made. But they buy by the million yards and cut the sizes by dozens one sweep with their shears and sew them on machines run by steam or water.

Cloaks and shawls can be worn dozens of years, if purchased wisely, and are except by the poorer classes and the ultra fashionable; this latter class usually have been very poor, they therefore think a cloak fearfully old a third season.—*Cottage Hearth.*

The Pope's Income.

A foreign diplomatist accredited to Rome, gives the following account of the present Pope's income, and what he does with it. The Pontificial revenue is derived from three separate sources. The first is the interest of an enormous sum left by Pope Pius IX to the Papal treasury, which interest produces some $600,000 The capital of this is invested in English Government funds. Contrary to what some persons might imagine, Leo XIII. is a great speculator, and subscribes to all the Italian loans. When the latter rise, he sells out and invests the profits in English consols. To the revenue left by Pius IX, must be added a sum almost equal in amount furnished by the Peter's Pence Fund, which, however, has fallen off of late years. This constitutes the ordinary budget of the Holy See, as distinguished from the extraordinary budget. The latter is derived from a third source, and is supplied by the receipts of the Apostolic Chancellery. The collation of titles of nobility, decorations, blessings in articulo mortis, altar privileges, private chapels, ecclesiastical titles—such are a few of the items which go to make up the extraordinary budget. It amounts to an average of $500,000 per annum, and serves to make up the private purse of the Sovereign Pontiff, and on which he relies to exercise his generosity. It will be observed that the budget of the Pope is thus derived, in a great measure, from the satisfaction of human vanity. The ordinary budget of the Holy See, which as stated above amounts to $1,200,000 per annum, is distributed by the major domo of the Vatican among the cardinals residing in Rome—about $5000 a year each—the prelates of the Papal court, the secretaries, the nuncios, the Pontifical body guards, etc.

It is denied that Leo XIII. is avaricious. On the contrary, no Pope ever gave more, His Holiness keeping nothing for himself. As for his table, it resembles that of a poor country curate. His clothes cost him nothing, being supplied by the faithful from all parts of the world, and he scarcely keeps a penny to enrich even his own family. The dowry he gave to his favorite nephew, the handsome Camille Pecci, did not reach $20,000, while as for the presents he gave the bride, they were of the poorest kind. On the other hand he spends a great deal in raising the prestige of his court, in creating schools, relieving the poor, and maintaining the Catholic press. He gives large subsidies to papers which support his policy, but they must be entirely subservient to him.

As yet he has not touched a penny of the annual allowance of $600 000 accorded to the Vatican under the law of Papal Guarantees, passed when Victor Emanuel took possession of Rome. The annual income has gone on accumulating throughout all these seventeen years, and now reaches an enormous sum. The Italian Bishops and clergy are paid by the Italian Government since the death of Pius IX.

On Doubting Prayer.

We must watch against the least suspicion of unwillingness on the part of God to grant our petitions. We have not to wring a benefit from the hand of one who hesitates to give, but to receive thankfully blessings God delights to bestow. We must not draw a false inference from the parable of the friend at midnight, or of the unjust judge (Luke xi. 8 and xviii. 5). In each case there was unwillingness; unwillingness to rise and give the bread, and unwillingness to avenge the widow. But the point for us to learn is importunity and perseverance. God, as a most loving Father, rejoices to give the true bread; and as a righteous Judge, to protect and deliver the oppressed. And while we must constantly and patiently wait upon Him, we may be sure that no word of prayer, no thought of prayer, is in vain. But we may go a step farther than this; God has been beforehand with us in this matter, He has opened to us His good treasure, He has come forth with free invitations, and exceeding great and precious promises, calling us to His mercy-seat, and pressing upon us the unspeakable blessings there to be obtained; so that prayer becomes the glad response to the bounty and loving kindness of a Father and a Friend.—*Rev. George Everard.*

Youth's Department.

Be Careful.

BY FLORA MCELWELL.

Be careful what you sow, boys!
For seed will surely grow, boys!
The dew will fall,
The rain will splash,
The clouds will darken,
And the sunshine flash,
And the boy who sows good seed to-day
Shall reap the crop to-morrow.

Be careful what you sow, girls!
For every seed will grow, girls!
Though it may fall
Where you cannot know,
Yet in summer and shade
It will surely grow;
And the girl who sows good seed to-day
Shall reap the crop to-morrow.

Be careful what you sow, boys!
For the weeds will surely grow, boys!
If you plant bad seed
By the wayside high,
You must reap the harvest
By and by,
And the boy who sows wild oats to-day
Must reap wild oats to-morrow.

Be careful what you sow, girls!
For all the bad will grow, girls!
And the girl who now
With a careless hand,
Is scattering thistles
Over the land,
Must know that whatever she sows to-day,
She must reap the same to-morrow.

Then let us sow good seeds, now!
And not the briars and weeds now!
That when the harvest
For us shall come,
We may have good sheaves
To carry home,
For the seed we sow in our lives to-day
Shall grow and bear fruit to-morrow.

—*Detroit Free Press.*

A Little Soldier.

BY MINNIE E. KENNEY.

Was there ever a fairer, sweeter baby than little Paul Drayton? His loving sisters, Bertie and Fannie, would have told you that surely there could not be another baby half as lovely in the whole wide world. They were never tired of watching their little brother, and admiring him with all their hearts. They loved to press their lips gently to his soft velvety cheeks, and to feel the tiny hands clasp about their fingers.

The little girls were very happy one Sabbath afternoon, when wee Paul was carried to the church, sweet with the breath of June roses that were clustered about the front, and baptized.

Fannie and Bertie followed the solemn service very reverently, and from their place in the pew they watched the beautiful, placid face of the little one. He smiled when the minister took him in his arms, and put the crystal drops upon his forehead.

When little Paul was brought home again, the sisters came and stood beside their mother's knee, caressing the tiny dimpled hands, and kissing the pure brow upon which the baptismal waters had so lately glistened.

"Paul is a little soldier now, isn't he?" said Bertie.

"It's a good thing he will not have to wear armor like real soldiers do," Fannie answered, as she thought how frail and weak the baby was, and how quickly he would be crushed beneath the weight of the heavy armor of a soldier.

Papa looked up from his book as he heard his little daughter's remark.

"Don't you know, dear children, that the Christian soldier has armor to wear?" he asked.

"Why, no, papa, what kind of armor?" they queried, eagerly.

"Take your Bible, Fannie, and turn to the sixth chapter of Ephesians, and read the thirteenth verse, then you will understand what I mean by the Christian's armor."

Fannie readily found the place and read aloud, "Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand."

"Suppose we spend a little time in studying about this armor," said papa, laying aside his book. "Bertie, see if you can tell me what is the first piece of armor mentioned?"

"Stand, therefore, having your loins girt about with truth," read Bertie, with some difficulty.

"The girdle or sash," explained papa, "was always a most important and necessary part of the dress in ancient times, in peace as well as in war. They wore loose flowing robes, and it was necessary to confine them with a girdle when they walked or worked. Very often the girdle was beautifully ornamented, and in it they carried their money, their writing instruments and their sword. Sometimes it was of iron or steel and intended to hold every part of the armor in its place."

"Why does the Bible say we must have our loins girt about with truth?" asked Fannie, thoughtfully.

"The girdle kept all parts of the armor together, and held the dress in its proper place; so truth girds us for constancy and firmness. Now, Fannie, what is the next place of armor?"

"And having on the breastplate of righteousness," read the little girl.

"The breastplate means the armor that covered the body from the neck to the thighs," explained papa, "and was of two parts, one protecting the front and the other the back. It was made of rings, or of scales or plates fastened together in such a manner that they would be flexible, and yet defend the wearer from a spear or arrow. Sometimes it was called a coat of mail. This part of the armor was sometimes very heavy, Goliath's coat of mail weighing nearly one hundred and sixty pounds. We are told that this breastplate should be of righteousness, because this is as necessary to defend us from the temptations of the Evil One as the breastplate was to ward off the arrows of the enemy."

"And your feet shod with the preparation of the gospel of peace," Bertie went on as her father paused.

"The ancient soldiers protected their feet as well as all other parts of their person. This protection consisted of two parts, the sandals or shoes, which were made to cover the feet, and were armed with spikes to make them hold firm in the ground, and greaves or boots, made of brass, to protect the legs from injury. It is thought that we are told to be shod with the preparation of the gospel of peace, because a Christian should ever be ready to go and preach the Gospel."

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. Papa, I don't understand," and Fannie raised her brown eyes to her father's face with a bewildered expression.

"What is it that you do not understand?" asked her father, kindly.

"Why, how can a shield quench fiery darts? I thought a shield was just flat and round, something that soldiers held before them so nothing could hurt them. How could it quench fire?"

"I do not wonder that the expression puzzles you," answered papa. 'But it is very easily explained. The word quench only means that the fiery darts would be put out by being thrown against the shield. This part of the armor was usually made of light wood with a rim of brass, and covered with several thicknesses of stout leather, which was frequently oiled. The outer surface of the shield was rounded, and was polished so smoothly that arrows or darts would rebound as soon as they struck it."

"What were the fiery darts?" asked Bertie, who had climbed upon her father's knee, and was listening to his explanations with much interest.

"They were slender pieces of cane, which were filled with some inflammable material, and then set on fire, or sometimes combustible material was wound round them. They were then lighted, and thrown against the enemy. Sometimes these darts were thrown against ships and forts in order to set them on fire. Sudden temptations to sin assail us like these fiery darts, and we need the shield of faith to defend ourselves from them. We cannot resist temptation in our own strength, and if we have not faith in God we are utterly defenceless. Now, what is the next piece of the Christian soldier's armor?"

"The helmet of salvation," answered Bertie.

"The helmet was a cap of thick leather or brass, worn to protect the head in battle. Sometimes it was ornamented and crowned with a plume or crest. It was intended to guard the head from the blow of a battle-axe or war club. The helmet defended the head, a vital part of the body, and so the hope of salvation will defend the soul from the blows of the enemy. A soldier could not fight bravely unless he hoped to win the victory, so a Christian soldier could not fight against temptation without the hope of final salvation."

"The sword of the Spirit comes next," said Fannie.

"No soldier in ancient times would have thought of going to battle without his sword," said their father. "He had other weapons, the spear, the bow, and the battle-axe, but without a sword he would not have considered himself armed. The ancient sword was short, and generally two-edged, looking much like a dagger. What is the sword of the Spirit?"

"The word of God," answered Fannie, glancing at her Bible.

"Yes, the truths and promises of the word of God. This was the weapon with which our Saviour conquered Satan when he came to Him to tempt Him, and this is the only weapon by which we can hope to conquer the Evil One. We ought to fill our memories with treasures from this storehouse of truth, God's word, and then, when sudden temptation overtakes us, and we have scarcely time for thought or reasoning, a text of Scripture may drive the tempter away. Now do you not think that little Paul has an armor to put on before he begins his life conflict with evil? The Christian warfare is just as real, and demands just as much bravery and sacrifice as any human conflict, and if we attempt to wage war with the tempter without girding on our spiritual armor, we will surely be defeated. This warfare is one in which there is no discharge; each soldier enlists 'until his life's end,' and if he faithfully follows his Captain he will often find the path toilsome and hard, but, assured of final victory, he can endure present hardship. Is that the tea bell calling us already?"

As the children obeyed its summons, they paused a moment to lovingly kiss the baby, who was being carried to the nursery.—*Christian at Work.*

Do You Keep Your Room Tidy?

A look into the bedroom of a boy or girl will give one an idea of what kind of man or woman he or she will probably become. A boy who keeps his clothes hung up neatly, or a girl whose room is clean always, will be very apt to make a successful man or woman. Order and neatness are essential to our comfort as well as to that of others about us. A boy who throws down his cap or boots anywhere, will never keep his accounts in shape, will do things in a slovenly, careless way, and not be long wanted in any position.—*Congregationalist.*

Where Diamonds are Polished.

One of the great industries of Amsterdam is the cutting and polishing of diamonds; and nearly all the finest diamonds in the world are brought here to be cut into shape. We will make a visit to one of the principal diamond establishments, and when we get there I think we shall be surprised to find a great factory, four or five stories high, a steam engine in the basement, and fly-wheels, and leathern bands, and all sorts of whirling machinery in the different stories. On the very top floor the diamonds are finished and polished, and here we see skillful workmen sitting before rapidly revolving disks of steel, against which the diamonds are pressed and polished. It requires great skill, time, and patience before one of these valuable gems is got into that shape in which it will best shine, sparkle, and show its purity. Nearly half the diamonds produced in the world, the best of which come from Brazil, are sent to this factory to be cut and polished. Here the great Koh-i-noor was cut; and we were shown models of that and of other famous diamonds that were cut in these rooms.—*St. Nicholas.*

Reconstructing a Shark.

When the famous phosphate beds were discovered in South Carolina some years ago, vast numbers of bones and teeth were unearthed, showing that in early times this locality had been peopled by a great concourse of strange forms. Among the most abundant curiosities, as the workmen termed them, were quantities of enormous teeth triangular in shape, and serrated on the cutting edge. When shown to a naturalist they were immediately recognized as shark teeth, and it became evident that at one time the locality in the vicinity of Charleston was the bed of an ocean, and that gigantic sharks flourished there in great numbers. Whenever the beds of the Ashley and Cooper Rivers are dredged to-day numbers of these teeth are brought up, and one in my collection is nearly if not quite as large as my hand. As the bones of the shark are of cartilage, they have long since been destroyed, and only these beautifully polished teeth—for they are as fresh and glistening as when first discovered—are left to tell the story. It would appear to be an impossible task to restore this giant from a single tooth. But it is not so difficult as one might imagine. From the shape of the tooth of the great Carcharodon we can form some idea of its appearance by comparing it with existing sharks, and from its size we can determine how large it was. One day I attempted a rough restoration to gain some idea of the dimensions of the giant. I had in my possession the jaw of a shark which I had caught in the Gulf of Mexico, which would at the time pass readily over my shoulders. The shark was about thirteen feet long, and the teeth about an inch and two eighths wide, and an inch and a half in length. There were eight rows of these, each row being a little smaller than the last, until they dwindled down to mere points. I took as many of the fossil teeth as I had, and built up a jaw after the existing model, using teeth where I had them and leaving space where I did not. Gradually the great mouth grew on the floor until I found myself a small item in the area, and when completed I found that the largest fossil shark could have opened its mouth and allowed me to drive in a top-buggy, and that its length could not have been less in proportion than one hundred and twenty-five or thirty feet.—*November Wide Awake.*

The Transformed Fragments.

There is an old story of a great artist in colored glass. He had designed a window for a grand cathedral, and selected for it some very choice material. After he had completed his work an apprentice gathered up the rejected fragments, and from them designed a wheel window in the same cathedral, which was pronounced to be more lovely than the work of the great master, although but formed from his leavings. So our God can from the broken and rejected opportunities of our lives, as they appear to us, make some more precious work than we can accomplish with the very best we have.

Why do you Plant Trees?

A very poor and aged man busied in planting and grafting an apple-tree was asked: "Why do you plant trees when you cannot hope to eat the fruit of them?"

He raised himself, and leaning upon his spade, replied, "Some one planted trees before I was born, and I have eaten the fruit; I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."

Pleasantries.

The first frost is twice blessed. It brings down the chestnut and the mosquito.—*Puck.*

To make a long story short send it to the editor of a newspaper.—*Burlington Free Press.*

Little Boy: "Pa, what does 'phenomenal' mean?" Father: "It is a word used by the citizens of Illinois, Iowa, Kansas and Nebraska, when they refer to the growth of their respective towns. It doesn't mean much."—*Puck.*

Countryman: "Fi' pounds too much for him? He's a won'erful good sportin' daug, sir! Why he come to a dead p'int in the street, sir, close ag'in a ol' gen'lman, the other day—fust o' September it was, sir—and the gen'leman told me arterwards as his name were 'Partridge!'" *Customer:* "You don't say so!" Bargain struck!—*Punch.*

When the American Board met in Boston, in 1860, an excellent divine who presided at one of the "overflow" meetings, and who had a high opinion of the value of quotations, presented a returned missionary in the following unconsciously happy manner: "I now have the pleasure to introduce to you Rev. Mr. Blank, from that land—

Where every prospect pleases,
And only man is vile."

Many people indulge in the practice of fibbing with perfect unconsciousness of its true bearing. "Papa," said a lady to her husband, "do you know that Bobby told me a deliberate story to-day?" "What's that?" said papa, looking sternly at Bobby. "A story! Do you know what becomes of little boys who tell stories?" Bobby did not know. "The lions and tigers eat 'em up. You mustn't tell stories, Bobby. It's wicked."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D.D., } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the **business of the Office** on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, NOVEMBER 9, 1887.

Change of Time.

The time for the meeting of the Presbyterian Alliance in London next year has been changed so as to make it one week later, and the sessions will begin on the 3d of July instead of the 26th of June, as was first proposed. Further particulars will be found in next week's "Religious Intelligence."

Look Ahead.

The Personal Liberty League men say that one great object they have just now in rallying their friends at the polls is to find out their strength. But what if they should find that there is any hope of having the Sunday and temperance laws repealed? The ultimate intention is bad, and there is no use to encourage them to further efforts.

Our Church Almanac.

Our Church Almanac for 1888, has been issued, and in its whole make up, is by far the handsomest yet published. The blue-tinted, illumined cover and the illustrations are attractive, while the information given makes it a "Year Book." One marked improvement is in the Register of Ministers. It is not so much crowded as formerly, and will make reference to it more easy. The almanac should have a prompt and extensive sale among our people.

An Appeal for Aid.

Rev. A. Seyring sends us an appeal for aid in building a Reformed church at Willow Grove, Hamilton county, Ohio. Since the organization of the mission, our people have held services in the English Presbyterian Sunday-school room, but it is now found necessary to build a church of their own. The amount required will be $3,000. We willingly make this statement, although our understanding is that such matters are to be referred to the Board of Missions, and come before the public in some regular way.

Praiseworthy.

The Ohio Synod met at Lancaster, O, on the 25th of October, and had an interesting session. The most notable and praiseworthy action of the Synod was taken when the report of the Board of the Theological Seminary was considered. The continued ill health of Dr. Jeremiah H. Good was announced, and the Synod resolved to make him Emeritus President of the Seminary, with a salary. A man who has served the Church as well as Dr. Good has, for nearly half a century, deserves this. It was fitting too, that steps should be taken to establish a chair in the seminary to bear the name of Dr. Good.

In the election of a new professor, Rev. James I. Good, D D., pastor of Heidelberg church, of this city, was chosen, but whether he will see his way clear to accept, we have not yet learned.

An Unfortunate Appeal.

It is all folly for Rev. Joseph Cook, in pleading for New England orthodoxy, to make pathetic allusions to the fact that Mark Hopkins and Henry Ward Beecher are gone. President Hopkins did not object to the tentative views of the Andover professors, and as for Mr. Beecher, it must be said, that with all his talents he was especially unsafe as a leader. Indeed his great abilities made him a very dangerous man. He denied such fundamental facts as the fall of man, and with that, the necessity for the atonement fell to the ground. He did more to unsettle belief in revealed truth than any man we know of. It is well enough to adopt the maxim that we are to say nothing of the dead unless in their praise; but when a man's utterances were conspicuous for their errors, we cannot condone them, simply because he has passed from earth, and it is simply bad taste and bad tact, to refer to him in such a way as to convey the impression that he was a defender of Gospel truth. Neither admiration for genius nor Christian charity call for that.

The Anarchists.

On Wednesday last, the Supreme Court of the United States in its decision in the anarchists' cases, overruled every point made by their counsel, and denied the writ of error. This leaves the Chicago bomb-throwers to their fate.

There was no surprise at the decision. Those who feared that the evil doers might escape through legal technicalities, will, after all, be glad that long delays and every resource in the way of appeal have been granted. It can never be said that the accused were the victims of haste or unfairness. The majestic patience of rightful authority has gone to its full length. The frantic appeals to false sentiments of freedom, the threats of violence and vengeance which have lately been made against court officers and others, and the attempts to rally men to organized resistance to justice, constitute additional reasons for the execution of the law. It will be a sad day for the country, when it is shown that mob-rule can prevent it.

A Muddle.

At this writing the city of Philadelphia is greatly excited over the elections, which will have been held before this issue reaches our readers. The contest for local offices is a bitter one, and politics and moral reforms are so mixed up that earnest men are confused, like the little boy whose mother had made his pants so much alike before and behind that he did not know whether he was going to school or coming home. It will be seen from an item of home "Religious Intelligence," that even our advanced Methodist brethren, whose honest zeal in favor of temperance and Sabbath-keeping can never be questioned, have called a halt, because as Brother Fernley says, "the politicians have taken advantage of the question, and the Church people are disgusted." Dr. McCook sees the liquor-men behind the Personal Liberty League, and calls attention to the fact that the candidate opposed by the latter, was the henchman of the former in attempting to defeat the high license and prohibition movements before the Pennsylvania Legislature. Dr. McCook has too high an opinion of the practical wisdom of the liquor dealers to believe that they would willingly strike down such a friend, and, so with all these complications, confusion has become "worse confounded." The friends of temperance and of law and order seems anxious just now that their cause should not be injured by committing it to politicians on either side, who would subsidize it for personal and partizan ends.

An Interesting Subject.

We are sorry we have not room for the report of Elder Griffith, which comes to us through the *Baltimore American*, and tells of his recent visits to some of the public institutions in Southern Pennsylvania. We are personally in such thorough sympathy with the general subject, that we would like to devote more space to anything that bears upon it.

Suffice it to say that Mr. Griffith's impression of the Indian school at Carlisle, only confirms the views of close observers as to the importance of industrial pursuits as factors in civilizing men. Skilled labor seems to be the only thing that will break up nomadic habits, and history, from the bondage of Israel down to the present day, shows that not a single nation or tribe of people has come to anything without it. It is a singular fact that while the necessity for toil was a resultant of the fall,—a curse, God has so blessed it as to make it a means to triumph. That was the original intention, and so it is connected in the Divine Word, with a conquest of the earth, making flowers and fruits to take the place of thorns and thistles, but above all, elevating man himself. Christianity at long last, is taking hold of this idea, and using it with unheard of success in all missionary operations. Do away with idleness and you will do away with vagrancy and a crime cause, the magnitude of which is not generally known.

As far as penal institutions are concerned, if, as Mr. Griffith says, the male and female inmates in the Cumberland county prison are allowed to run together in the same corridors, the practice is very reprehensible and ought to be broken up. Sometimes the structure of a jail makes this indiscriminate huddling necessary. A sheriff once told us that he could not obey the orders of a judge to separate two wanton convicts, and that they boasted that their situation favored indulgence in the iniquity, for which they were incarcerated. But there seems to be no such necessity in the case cited.

Much that makes many of our country prisons hot beds of crime, may be beyond the control of sheriffs and wardens. It may inhere to a system, but we do not know an advocate of any particular system who does not call for a better classification of prisoners, and we do not know of a man on the bench, who would not try to correct the evil here spoken of, if his attention were called to it.

Progress in this direction has been one of the main features of prison reform during the last century, but there is much yet to be learned. The man who thinks he can solve the problem of prison treatment at a glance, will be smiled at by those who have spent years in its study, and who feel that they have not nearly mastered it. A convict recently spoke to the writer of the improvement in prisons since he first "did turn," and asked whether there was not room for still further improvement. The instant reply was, "Yes, and when prison treatment becomes perfect there will be no need for prisons." This is one of the most complicated subjects of social science,—closely related as it is to sin and its cure, and when, even with the light and help of the Gospel, it meets its full solution, the millennium will be nigh.

All men are not interested in this general subject, but Christian philanthropists in every part of the land, whatever their theories, should see to it that the outward condition and surroundings of prisoners are such as to insure decency and tend to moral improvement. Mr. Griffith is doing a great work by calling attention to this.

Communications.

Rev. Morris Zwingli Hittel.

The life and labors of every one, who consecrated himself to the Gospel ministry, is worthy of being held in remembrance, especially within the pale of that denomination where such consecration was made. It was a good and happy thought, therefore, which induced the sainted Harbaugh, thirty years ago, to inaugurate the publication of the lives of "The Fathers of the Reformed Church," to perpetuate, in our denomination, their memory. It is true, that among those some names appear, which were unworthy of such title and position, of whom it might be said, as is said of "one of the twelve"—"who also betrayed Him;" but as a class of consecrated men, it must be said, "Of whom the world was not worthy!" Among these appear aged lives, who attained the age of threescore years and ten and fourscore, before they were called to lay down their shepherd staff, and enter upon the reward of faithful stewards. Others again, and not a few, have speedily passed away. Their career was short, and for that very reason, apparently, the brighter. Like flaming comets, who illuminate the heavens for a little while, then in their speedy flight pass away to other worlds, we as yet know not. To this latter class belongs the name of the late Rev. Hittel, whose life and life labors we shall briefly sketch.

Morris Zwingli Hittel was the son of Jacob Hittel and wife Charlotte, nee Sassaman. He was born September the 3d, A. D. 1857, in Douglass township, Montgomery county, Pa. His mother died of consumption before he had reached his fourth year. His only brother and four sisters also passed, before him, the Jordan of death. In the same home where he was born, he was also allowed to die. For beauty and romance of scenery, few places may surpass or even equal it. On a high spur of the Blue Mountain, in its southernmost ranges, the wide and fertile Perkiomen Valley, lies eastward, beautifully mapped. Westward, rugged and still higher mountain ranges afford the well sheltered background.

In his infancy he was consecrated to the Lord by baptism, Rev. A. L. Dechant being minister. At an early age he attended Sunday-school at the Huber's church, where his parents were members. Before his sixth year he already fancied himself a preacher, and officiated in his own way, either alone or among his little playmates. In such an early bend of mind there may be more than a mere inclination to imitation, which is found in all children. It is more than likely that he caught inspiration from his pastor who, especially at that time, so ardently labored in the Sunday-school cause.

As soon as his age would allow he entered the public schools, and at once, in learning, made laudable progress. Subsequently, he was sent to the Boyertown Academy, under the care of Prof. Kuhns (also sainted). In later years, he attended the Perkiomen Seminary, under Prof. C. S. Wieant, where he not only received instruction, but assisted also, in teaching the lower branches of science.

In his 16th year he attended catechetical instruction and was confirmed as a communicant member of Huber's Reformed church by Rev. P. P. A. Hoffman. From that time onward, he was known as a teacher in the public schools, and no less also as a teacher and office-bearer in the Sunday-school. For awhile he studied in the Princeton College, and in one of the schools entrusted to him, Latin and higher Mathematics were taught. From an early age, he manifested great desire to gain information. His own home was not without valuable books, which he read diligently, besides also, he borrowed books of kind neighbors, and treasured, in a faithful memory, their contents.

Gifted with a remarkable memory, he at the same time had the ability of systematizing and applying, what he had once acquired. His very constitution, mentally, forbid superficiality. Moreover, he had such full confidence in the power of truth, that he was never afraid to defend, publicly and privately, the convictions of his own mind. In debating societies, Sunday-school and devotional meetings, he always was a favorite speaker. As teacher of the Sunday-school Bible class he manifested peculiar ability, setting forth Scripture truths in a clearness and force, which not only commanded attention but carried with it also, conviction. He took a deep interest in political matters, discussing with ability the perplexing questions of Political Economy, yet Theology pre-eminently engaged his mind and his heart. The writings of Calvin, of Ursinus, of Ebrard, and their kindred, stood (apart from the inspired word) highest in his estimation. Scientifically, he had not subjected himself to a regular training, for reasons outside of himself; but theologically, he laid a broad and solid foundation. In the Theological Seminary of the Reformed Church at Tiffin, Seneca county, Ohio, he took a regular course, and graduated May the 20th, 1885. The professors, as well as fellow-students, were astonished at his ability to grasp the truth, and aptness to make its application.

May the 28th, following, Tiffin Classis licensed him to the Gospel ministry, and ordained him as missionary of the Lima Mission, August the 2d, of the same year. Lima is the county seat of Allen county, O., and a centre of travel, trade and commerce. A self-sustaining German Reformed congregation is located there, and an English Mission was founded years ago. The church at large had made sacrifices, to secure a good church building, and make a success also of the English congregation. With all his native energy, Br. Hittel entered upon this work, but for a combination of difficulties, which need not be mentioned, after a trial of nine months, abandoned the field, and returned to his home.

In the summer of 1886 he received a call from the old St. John's church of Chambersburg, Pa. This call he gladly accepted, and at once entered upon his labors in that new field. The congregation was in a crisis, being forced to make room for the necessary English services (they had been purely German), to keep their own young members and gather up also new membership. In all this difficult work he was very successful. Old and young, German and English, gathered around him confidingly. Another nine months of labor were spent, not in sadness and doubt of success, but with bright and cheerful anticipations.

Now, however, clouds of another kind gathered over this young laborer. Life's sun was speedily to set. For years he had been afflicted with catarrh, and had received careful treatment. Having contracted colds again and again, the malady increased, and laid firm hold on his whole system. It soon became evident that catarrhal consumption had set in, and was making rapid headway. His consistory urged him to return home, to recruit, if possible, his health, and kindly continued his salary. On his homeward way he attended the Commencement Exercises of Ursinus College, (June 22d). The fire of his eye had gathered ashes, and the pallor of his cheeks, told too plainly, the sad story of decay. Quietly and swiftly, as sinks the natural sun at evening in a clear sky, so he passed away. Willingly, he would have remained much longer, to labor for the Lord; and willingly, he laid down his life—"not my will, but Thy will, be done!"

He died on Sunday, the 31st day of Juiy, 1.30 P. M., 1887, aged 29 years, 10 months and 28 days.

On Saturday, the 6th day of August, his mortal remains were conveyed to the grave, at the Huber's church, Montgomery county. The audience was very large and solemn. Rev. Eli Keller preached a discourse on Hebrews 13: 7, assisted by Revs. Hoffman of the Reformed, Klein of the Lutheran, and Gottshal of the Mennonite church. Other ministers of different denominations were also present, and acted as pall bearers. Among the mourners appeared two elders from his congregation—Fathers Wicke and Schultz—who took a deep interest in the sad obsequies. At the grave, not a few tears were shed; even the clouds poured copiously, a drenching rain, as if in sympathy with saddened hearts.

Reason and doubt may ask: Why die so soon? Why the useful and the good? Why had a "James the Great," to suffer martyrdom by a Herod; and John, his brother, become old? Why must a Stephen die young, by the cruelties of a mob, and Paul become old? Faith answers: "It is the Lord's doing, and marvelous in our eyes." "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! For who has known the mind of the Lord? or who has been His counsellor." Rom. 11: 23, 24. E. K.

Dedication at Somerset, Pa.

For many years the congregation of our church at Somerset, Pa., has felt the need of a new church edifice. Not only was the old church too old, but the town had grown in a direction away from it, so that the congregation had an uncomfortable church in an out-of-the-way location. On several different occasions were efforts made to build at some other point, but there always arose some untoward difficulty, and pastors' hearts were saddened and the congregation continued its worship at the old place. Nearly all were agreed that the usefulness of the congregation would be greater at some more central point; a better building would much better reflect the religious life of the church, but the process of securing the much needed and greatly desired change of house and location was so slow.

Pastor H. King became the instrument of the improvement. After long waiting and continued delay the hope for the better change seemed about gone, when by the good guidance of God, Brother King was enabled to lead his congregation to take the first steps, and in added favors of the same Heavenly Father, to bring these first steps to a final successful end of the work.

What efforts made, what energy applied, what personal zeal spent, what love manifested in works, no one can tell. How far pastor and people, together and as individuals, strove to further the work, how often one and another would be discouraged, only those engaged can know. How frequently hearts were gladdened by the needed help extended only He, to whom all hearts are open, knows.

But now the work is ended, and where there was anxiety there is rejoicing, and where labor rest. The persistent effort has been crowned with success. A new location was found within one square of the court house, away from the business and throng of the town, and thereon a most beautiful church erected. The architecture is a combination of the Gothic and Queen Anne style, so I am told. The building is 35x55, with a seating capacity of over 200. In the front are two towers with a vestibule extending between them. The walls are strengthened with flowing pilasters. For a description of the outside the reader can satisfy himself by a glance at the architect's card in the new Almanac, where the church is very correctly pictured.

Within all is beauty. The windows of rolled cathedral glass, all memorial, are all very pretty. The ceiling is arched and supported with large exposed rafters, standing on immense wall brackets. The ceiling and rafters are yellow pine finished in oil. The walls are tinted a light shade of metallic brown. A very beautiful effect is made by having two side rooms on right and left of the pulpit, which open with sliding sashes into the audience room. The pulpit furniture is neat and pretty, of fine black walnut. The pulpit, reading-desk and altar being made by Messrs. D. Ross & Sons, Shanksville, in this county. A stone baptismal font made at Somerset is found at its proper place, and when you look into this church you wonder at its beauty, and if you know the cost is only $6,500, you are more than ever surprised, and you praise the architect for his taste and the builders for their economy.

Sunday morning, October 23d, 1887, was set for the dedication. An effort was made to have all the former pastors present at this service. Only two, however, were able to be present, Revs. F. K. Levan and George H. Johnston. The former preached the sermon and the latter presented the claims of the church.

After the sermon the statement was made that about $2300 was needed to pay off indebtedness, but that one party had agreed to pay $500 of this, so that it was necessary to raise the balance, and all needed within $400 was subscribed at the morning service, and the balance was provided for in the evening and since, so that this beautiful building, dedicated to the service of God, did not bind a load upon the congregation.

Too much in praise could hardly be said of Pastor King and his people and their friends in this work, and yet having given the facts to the readers of the MESSENGER any praise would be superfluous. J. M. S.

Installation of Rev. S L. Whitmore.

Rev. S. L. Whitmore was installed pastor over the Manor charge, on Sunday, October 23d, at 2.30 P. M., in the presence of a large assemblage of people.

Rev. N. H. Skyles preached the sermon, Rev. Dr. Eschbach delivered the charge to the pastor elect, and Rev. T. F. Hoffmeier, the charge to the members of the congregation.

Brother Whitmore has cast in his lot among a good and kind people. Their reception of him was warm and enthusiastic. May the pastorate be a long, pleasant and useful one. S.

The Reformed Church Almanac

MR. EDITOR—I have recently received a copy of the Reformed Church Almanac for 1888, published at Philadelphia. I never did know just who edits our Almanac, but with that we are less concerned, than that it should be well done.

For a number of years past there has been a steady improvement each year, until it has become the one publication that no Reformed family can do without.

This year, there has been a "new departure," which is a great improvement to the outside cover, and is full of pleasing and profitable suggestions. We have here an artistic grouping of excellent pictures of Zwingli, Calvin, Olevianus and Ursinus, with Frederick III. as the centre piece, while at the top of the page are arranged the significant symbols of our holy religion.

Then, too, its contents are of no ordinary character. Every page marks the painstaking and orderly methods of the editor. Its illustrations of living and departed Fathers of the Church will be appreciated, while the sketches of new churches show the advance we are making in architecture.

Its pages are filled with gems of practical thought and valuable data on subjects of vital importance to us a Church. The longer articles are compact, judicious and reliable, and as to fullness and accuracy are all that can be desired.

It is pre-eminently valuable as a compact history of the past, as full of necessary information for the present, while its predictions for the future are as good and reliable as any other. There is no other publication of the Church that contains so much of what we need to know to make us intelligent Christians. It is authority on all matters pertaining to our Church.

The editor and the printer have both done their work well and deserve our hearty thanks. And now we shall not have done ourselves credit until a copy of this Almanac shall have been placed in every home in the Reformed Church. E. R. E.

Frederick, Md., Nov. 4, 1887.

The Synod of the Reformed Church of United States.

The Origin of the Reformed Church in Germany.

This is the title of a book written by Rev. James I. Good, D.D., the history of which covers a period of about 100 years. The work has been written in a plain, simple and truthful style, and on the period of our church's history covered by the author, it seems from a cursory examination to be full of interesting material. There may be room in some statements for a difference of views but, notwithstanding this fact, it is evident that there seems to be an honest and faithful representation on the part of the author.

The work meets a want in our church history in some features, not hitherto met by any other work of a like character. For these and other reasons which might be given, on a fuller examination of the book, we would, therefore, recommend that this history of the Origin of the Reformed Church in Germany be cordially commended to our pastors and people.

The Deficit in Synod's Appropriation to the Wichita University, Kansas.

The Committee, appointed a year ago, reported that very little additional funds have been secured beyond the pledges given, to raise the sum of $840, the amount needed to complete the appropriation made for Wichita University, Kansas. In order to redeem this pledge, given by the Synod one year ago, this amount was apportioned among the respective Classes.

Committee on Colleges.

There were placed in the hands of this Committee the following documents: A letter from Prof. F. Wetzel, President of the College of Northern Illinois, asking of this Synod aid on behalf of that institution; a letter from Rev. D. B. Shuey, stating that there remains unpaid of Synod's pledge for Wichita University, $1,570.42, and the interest on this balance from April 1, 1887; two copies of the late Catalogue of Ursinus College; one copy of the General Register of Franklin and Marshall College and Annual Register of the Theological Seminary, Lancaster, Pa., and a copy of the Catalogue of the Allentown Female College.

In the request coming from Prof. F. Wetzel, he states that the college has a debt of about $6,000. To offset this the college has notes, promises and bequests, to the amount of $3,500. The property is worth $7,000 at least. But to save the institution, they need for immediate use $1,500. Then as an endowment fund the Professor proposes that $20,000 be raised.

After carefully viewing and considering this subject in all its phases, in connection with the many and large demands already made upon this Synod, the committee recommended the following action, which was adopted:

Resolved, That Synod cherishes for the College of Northern Illinois a hearty interest and commends it to all our ministers and people for their encouragement and support.

In response to the request of the Rev. D. B. Shuey to this Synod for the balance of its unpaid pledge on behalf of Wichita University the following action was adopted:

Resolved, That Synod directs the Classes in arrears to Wichita University to pay their dues as soon as practicable, and that their respective committees on this question be immediately notified by the Stated Clerk of Synod of this action.

Synod learns from the Catalogues of Allentown Female College, Ursinus College and Franklin and Marshall College, that these institutions are in a flourishing condition, and takes pleasure in commending them to the continued patronage and support of the Church.

Intemperance.

The following action was adopted with respect to the evils of intemperance:

Resolved, That we view with profound sorrow and regret the evils of intemperance, and especially its sad and deadly fruits, *crime, poverty, and temporal and eternal* death, and that we here and now, before God and the nation, record our protest against it, and earnestly call upon our Classes and churches to unite in zealous and persistent Christian efforts looking towards its speedy extermination.

Theological Seminary.

The Synod learns from the Treasurer's report that the income of the Theological Seminary during the year was $6,278.84, and the expenditures $5,518.64, leaving a balance in the treasury of $765.30.

From the report of the Board of Visitors your committee learns that the Seminary under the blessing of God, has enjoyed another year of prosperity, and that the prospects for the coming year are more than usually encouraging. At the opening of the present term there was admitted to the Seminary the largest number of students in any one year since its organization. During the year an instructor in Elocution was employed in the Seminary, and paid for his services from private subscriptions. The Board of Visitors recommend that this same instructor, who is also employed in the College, be continued, and that the amount of $250 be paid towards his support—$100 by the Synod of the U. S., $75 by the Synod of Pittsburgh, and $75 by the Synod of the Potomac.

In view of the above statement the following action was adopted:

Resolved, That we accede to the request of the Board of Visitors, and hereby agree to pay the amount asked from this Synod for the support of said instructor of elocution, and that the same be apportioned among the several Classes.

From the report of the treasurer of the Board of Education Synod learns that $4,520.23 were received by him, and $2,636.67 paid out, leaving a balance of $1,883.58 in the treasury.

A report from the Board of Education lamenting the fact that so many of the Classes support their own beneficiaries and do nothing for the parent Board; also calling attention to the fact that funds are needed to assist worthy young men who are under the care of the Board and such others who may apply for aid. In view of this fact the following action was taken:

Resolved, That Synod directs all Classes not now operating through the parent Board to place their beneficiaries under its care, and that the appropriations made for their support shall pass through the hands of the Treasurer of said Board.

Resolved, That congregations and individuals are hereby requested to make special contributions annually toward this most important object.

Resolved, That the sum of $300 be apportioned among the several Classes to provide for Dr. Gast's salary during the seven months intervening between the 1st of September, 1887, and the 1st of April, 1888, when the amount needed to complete the endowment of the professorship shall be placed in the hands of the Treasurer.

Resolved, That the attention of the several Classes within our bounds is hereby directed to the action of the General Synod calling for collections to be taken up by all our churches in aid of our theological schools on Reformation Day.

Members Elected to the Various Boards.

Trustees of Franklin and Marshall College—Robert H. Sayre, F. Schroder, Henry Wirt.

Board of Trustees of Theological Seminary—Daniel W. Gross, John B. Roth, Geo. L. Kunkel, Charles Santee, George Hill, Geo. W. Hensel, Adam G. Reninger, George G. Heilman, John D. Skiles, Henry Wirt, Israel Laucks, Henry W. Shriver, Edgar Slagle, Charles A. Schultz, Isaac H. Keefer, W. J. Baer, W. R. Barnhart, P. S. Hay.

Board of Visitors of Theological Seminary—Revs. Theodore Appel, D.D., Daniel M. Wolf, Samuel G. Wagner, D.D., Charles F. McCaulev, D.D., Chas. G. Fisher, Thos. C. Porter, D.D., Albert E. Truxal, J. F. Snyder, E. R. Eschbach, D.D., Amos H. Kremer, D.D., J. W. Santee, D.D., J. C. Bowman.

Board of Publication—Geo. W. Hensel, whose term of office had expired, was re-elected.

The Religious Services.

The services at Synod were well attended. The church has been lately remodeled and presented a very attractive appearance. The choir added greatly to the interest of the service and the organ probably never was put to more effectual service than it was during the sessions of Synod.

The sermon delivered at the opening of Synod by Dr. E. V. Gerhart from the text in St. Matthew 4: 19 was full of profitable instruction.

The sermon on Thursday evening was preached by Rev. George H. Johnston from the text in the 109th Psalm, "My Meditation of Him shall be sweet."

The sermon preparatory for the holy communion was preached by Rev. W. H. H. Snyder on Friday evening, from the text 1 Cor. 10: 9, "Neither let us tempt Christ as some of them also tempted and were destroyed of serpents." In connection with the services the pastor, Rev. J. C. Leinbach, received four persons into the church by the rite of confirmation.

The service on Saturday evening was given to the discussion of Sunday-school and practical church work topics. The discussion was opened by Rev. Rufus W. Miller. The subject of Bible-study at home and in the Sunday-school received due consideration, followed by brief remarks from Revs. Geo. B. Resser, C. S. Gerhard, Jno. P. Stein and Jno. H. Sechler. The service was an interesting one and is calculated to awaken attention in this direction.

The Synodical Communion was held on Sunday morning. The sermon was preached by Dr. B. Bausman, from the text, Matt. 17: 8, "They saw no man save Jesus only."

In the afternoon the Sunday-school had a very interesting service. Rev. C. S. Gerhard, a former pastor of the congregation, first addressed the school. He was followed by Rev. Ambrose D. Gring, the returned missionary from Japan, who greatly interested the children.

On Sunday evening a service was held in the interest of Home Missions. Rev. D. H. Leader, of Williamsport, by appointment of Synod a year ago, made the opening address, and in it made a strong plea in favor of a more liberal support of our missions. He was followed in brief addresses made by Revs. C. S. Gerhard, A. D. Gring, Drs. D. E. Klopp and B. Bausman. The church was filled and the audience listened with marked attention to the addresses.

The largest audience assembled on Monday evening, the time set apart to consider the subject of Foreign Missions. Rev. John H. Sechler, by appointment of Synod a year ago, delivered the first address. Rev. A. R. Bartholomew, Secretary of the Board, gave the charge to Rev. D. B. Schneder. After the charge, Rev. Dr. D. Van Horne, President of the Board, solemnly commissioned Brother Schneder as missionary to Japan. After delivering a brief and fervent address he was followed by Rev. Ambrose D. Gring, the senior missionary. He gave an interesting account of our foreign work which he began eight years ago in Japan. There are now 700 members, two male missionaries and three ladies in Japan. A girls' school, a boys' school and training school in Sendai. The work has been remarkably successful.

Time and Place for the next Meeting of Synod.

Synod adjourned on Tuesday evening, October 26th, to hold its next annual sessions in the Reformed Church of the Ascension at Norristown, Pa., on Wednesday, October 10, 1888, at 7.30 P. M.

Resolution of Thanks.

The thanks of the Synod were unanimously tendered to the pastor, members and friends of the Reformed church at Sunbury for their great kindness and royal hospitality conferred upon the delegates of Synod during their stay in their midst. The pastor deserves many thanks for the faithful manner in which he cared for his numerous guests. May the benediction of Synod be a blessing to him and his people.

A Correction.

Inadvertently, one of the resolutions, adopted by Synod, on our Publication interests was overlooked, and consequently does not appear in the abstract of the proceedings given last week in the MESSENGER. It is as follows:

"*Resolved*, That the Board of Publication have plenary power to lease the publishing of all the periodicals and books of the church upon the most advantageous terms."

JNO. P. STEIN, Stated Clerk.

Sweigert Missionary Society, Rohrerstown, Pa.

The monthly meeting of the Sweigert Missionary Society of the Reformed congregation at Rohrerstown, Pa., was held on the last Saturday evening in October.

The following was the programme of the evening:—Hymn, "God Moves in a Mysterious Way;" Prayer by the Pastor; Minutes of the previous meeting read by Miss D. Brown; recitation, "Our Missions in Oregon," by Jos. Fouse; recitation, "A Journey in China," by D. G. Fickes; recitation, "Fishers of Men," by Miss Fannie Ferich; hymn, "Arm of the Lord, Awake, Awake;" recitation, "The Hidden Word Found," by J. Adam Laise; recitation, "A True Story," by Harry Worrell; hymn, "Great Sovereign of the Earth and Sky;" recitation, "Consecrated Wealth," by Miss Lizzie Ames.

The appeal for aid made by Synod for the cause of Missions was read, and an offering was made of $20 for Foreign Missions and of $20 to Home Missions. Hymn,

"Let alms bestowed, let kindness done,
Be witnessed by each rolling sun."

The society closed with the Lord's Prayer and the benediction.

Testimonial.

As members of the Consistories of the Dunning's Creek charge, we wish to record our appreciation of the ability as a preacher and faithfulness as a pastor, of Rev. C. S. Slagle, our beloved pastor, who is about to leave us to take charge of the Reformed Interest in Westminster, Md. By his steady adherence to Christian principles, by his thoughtful and earnest labors in the pulpit, by his firm but gentle rebuke of sin, and by his successful management of perplexing questions which have confronted him and the congregations he served during his pastorate in this field, he has maintained himself with dignity and has steadily grown in the affections of his people, as also in that of the community in general. We lose him with regret, and pray that the blessing of Almighty God may rest upon himself and family both now and forever. We order that this mark of our appreciation be written in the minutes, be published in the Bedford papers and MESSENGER, and that a copy of it be furnished to Rev. C. S. Slagle.

D. W. PENSYL,
JNO. B. PHILLIPS,
ROBERT C. SMITH,
Commitee.

Cessna P. O., Bedford county, Pa.,
October 22, 1887.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Philadelphia.—Holy communion was held at Grace mission, Rev. S. U. Snyder, pastor, October 23d. The services were enjoyed by a large audience. Two members were added by profession of faith.

Greenfield.—The last of the fall communions in this charge, Rev. C. W. Summey, pastor, was held in the Greenfield congregation on the 23d of October. The attendance on all the services was good and much interest manifested. There were fourteen additions to the charge; eight by confirmation, one by baptism and confirmation, and five on renewal of profession.

Columbia.—The Russell Missionary Society of Trinity Reformed church, Columbia, Pa., celebrated its second anniversary on Sunday morning, October 30th. Rev. S. F. Laury of Zion church, Marietta, preached the sermon, which was attentively listened to by the audience. It was an able discourse. This society is energetic in its work in the midst of many drawbacks, and success marks its course. It has, at a late meeting, resolved to ask the co-operation of other societies in raising a $500 church building fund, and hereby solicits societies to correspondence on this subject. Address communications to Rev. J. H. Pannebecker, Columbia, Pa.

St. Petersburg.—The St. Peters Reformed church, Rev. Samuel Z. Beam, pastor, held its fall communions on Sunday, October 30th, 1887. The congregation as usual here, was quite large. A number of our members were attending a funeral at another place, and yet the communion was as large as usual. This is to be accounted for by the fact that some communed who had not done so for some time before. We have some reason to believe that this charge is waking up, and trust it may become a great power for good.

Mann's Choice.—The corner-stone of the Reformed church in course of erection at Mann's Choice, Bedford county, Pa., was laid with appropriate services, on the 18th of October. Rev. Ellis N. Kremer of Bedford, preached the sermon based on Psalm 118, verses 22 and 23. The old church on the hill, was sold to the borough for school purposes, and the lot for the new one was a donation from W. J. Cuppet, Esq., of Mann's Choice. The corner-stone of the old church with its contents, and in addition, THE MESSENGER of date October 12th, *Herald*, Superintendent's report of home missions for the past year, and Bedford papers were placed in the new foundation.

Hamburg.—All the fall communions have been held in the Hamburg charge, and all the services were well attended. The Pt. Clinton congregation observed Children's Day this fall. The church was beautifully decorated with flowers, and filled with interested and delighted auditors. Catechetical classes have been organized at Shoemakersville and at Hamburg. The missionary society at Hamburg, is meeting with encouraging success. On the evening of the 17th of October, more than a hundred members of the Hamburg congregation filed into the house of their pastor, Rev. G. W. Roth, completely surprising him and his family. The 44th anniversary of his birth proved the key to the mystery. Their love and good will found bountiful expression in two handsome rattan rocking chairs for himself and wife, a purse of money, and a lot of dry goods and groceries. Rev. R. S. Appel, who served as spokesman for the party, made a very neat address, appropriate for the occasion, which was responded to by the pastor, with sincere thanks. The evening was an enjoyable one for all, and will long be remembered.

Irwin.—Rev. F. Pilgram was installed pastor of the Irwin charge on the 20th of October, Rev. S. B. Mase preaching a very appropriate sermon on the occasion. Bro. Pilgram was very kindly received by the people, and has every prospect of a successful pastorate.

Kansas.

Wichita.—A most excellent program of exercises of a missionary character was presented to a large audience at the Reformed church, on South Market street, on Sunday evening last, each participant acquitting themselves in an admirable manner. The program was briefly, as follows: Invocaton by the pastor, Rev. J. S. Love; recitation by Miss Jahannah Ludichy; address by Miss Alice Love; recitation by Miss Carrie Wilson, entitled "What Thou Doest do Quickly;" addresses by Messrs. W. H. Rauch and John Kelchner, with special reference to the subject of missions, and ending in quotations from Scripture by the Bible class. Special selected music, charmingly rendered by the choir, led by Miss Grace Love, with Miss Mary Brown as organist, was a highly enjoyable feature of the evening's entertainment.—*Wichita Daily Eagle.*

Clerical Register.

The P. O. address of Rev. S. Shaw is changed from Bloomville, to 79 Coe street, *Tiffin, O.*

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ALMANACS for 1888.

The Eastern Almanac for 1888 is now ready for distribution.

It is an interesting annual—surpassing the issues of other years. Its pages are filled with matters of interest to the whole Church—presenting principally the Church work claiming our attention at this time—Home and Foreign Missions.

Its pages contain also portraits of men that have been and are prominent in the Church, and pictures of some of the churches that have been recently erected.

It is, in fact, worthy of circulation throughout the whole Church—covering the work of Missions within our bounds as a Church—East and West. Every family should have one.

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☞ We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them.

☞ COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to **"The Messenger."**

NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D D.,	**$1.50**
The Substantial Philosophy. Rev. J. I. Swander, D.D.,	**$1.50**
Letters to Boys and Girls about the Holy Land and the First Christmas. Rev Theodore Appel, D. D.	**.75**
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A Treatise on Baptism, Rev. J. J. Leberman,	**.60**
Recollections of College Life, Rev. Theodore Appel, D.D.,	**1.25**
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A Child's Life of Christ, Rev. C. Z. Weiser, D.D.,	**1.00**
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard,	**1.50**
History and Doctrines of the Reformed Church, by Rev. J. H. Good. A Tract. 50 Copies,	**1.00**
100 "	**2.00**
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THE DIRECTORY OF WORSHIP.

A new edition of the Directory of Worship has just been issued. They can be had at present only in two styles of binding, and hereafter at the following prices, fixed by the General Synod's Committee:

Muslin,	**$ .75**
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Miscellaneous.

Autumn Splendors.

Across the sky cold clouds are driven,
From tree and shrub bright leaves are riven
And at my feet are spread;
Around me, gaudy flowers gleam yellow,
Fair Nature's still most loyal color,
When sumac glimmers red.

The gentian in the marsh is hiding,
There till the first cold frost abiding,
By hidden waters fed;
Through glistening leaves full shyly glancing
In bluest dress is still entrancing,
When sumac glimmers red.

The timid swallows southward turning,
For brighter suns and flowers are yearning,
Mourning the glory fled.
For now how soon is autumn waning,
And now how fast is winter gaining,
When sumac glimmers red.

Sadly I turn from autumn's splendor
Of leaves that glow in sad surrender,
And whisper, "Youth has fled."
Vague shadows of the past close round me,
Sorrow outlived again hath bound me
When sumac glimmers red.

—*Selected.*

Selections.

It is not the number of facts he knows, but how much of a fact he is himself, that proves the man.—*Bovee.*

"He shall be delivered from fear of evil," is a great promise, and one often needed by the fainting believer.

Let me wear the white robes here,
Even on earth, my Father dear;
Holding fast Thy hand, and so
Through the world unspotted go.

—*Lucy Larcom.*

I have seen many dying beds, but never have I seen one which seemed to me to be a proper place in which to make preparation for eternity.—*Albert Barnes.*

Many people spend their time in trying to find the hole where sin got into the world. If two men break through the ice into the mill-pond, they had better hunt for some hole to get out, rather than get into a long argument about the hole they came to fall in.

Calm me, my God, and keep me calm,
Soft resting on Thy breast,
Soothe me with holy hymn and psalm,
And bid my spirit rest.

Calm in the hour of buoyant health,
Calm in the hour of pain;
Calm in my poverty or wealth,
Calm in my loss or gain.

Personal.

Crown Prince Frederick William, in a letter to the President of the Silesian Diet, says he hopes to return home in the spring with his health restored.

The correspondent of the Chronicle at Rome denies emphatically that the Pope holds the same views regarding Ireland as does Mr. Gladstone. The Pope, he says, believes in a settlement of the agrarian question, but not in Home Rule.

A foreign despatch announces that Jenny Lind (Madame Goldschmidt), the celebrated Swedish singer, died in London on the 2d inst. She was sixty-six years of age. She had been seriously ill for some weeks. She retired from the stage after her marriage in America in 1852, but reappeared at various concerts in aid of charities. She had not appeared in public since 1866.

Mrs. E. E. Hutter, whose long service with the various soldiers' orphans' schools in Pennsylvania has earned the gratitude of the graduates of those institutions, was presented with a testimonial on Thursday evening on behalf of the "Sixteeners' Association." The offering consisted of a set of engrossed and framed resolutions, and the presentation occurred at Mrs. Hutter's residence, No. 614 Race street.

Thomas Ustick Walter, LL.D., the celebrated architect, died on the 30th ult., aged eighty-three. His first important work was the new County Prison in 1831. In 1833 he made the original designs for Girard College. He was sent to Europe by the Building Commission of the institution, and on his return took charge of the college buildings, which were completed in 1847. His next great public work was the breakwater at Laguayra for the Venezuelan Government. In 1851 his design for the extension of the National Capitol was adopted. He was afterwards appointed Government architect and removed to Washington, where he remained until 1865. While in Washington he designed the extension of the Patent Office, Treasury, and Post Office buildings, the dome on the Capitol, the Congressional Library, and the Government Hospital for the Insane. During his private practice in this city he designed St. George's Hall, the Preston Retreat, and the Biddle and Cowperthwaite places on the Delaware River. At the time of his death he was Architect MacArthur's assistant in the erection of the Public Buildings.

Science and Art.

The art objects belonging to the late Ludwig of Bavaria have been taken to Munich, where they will be shown to the public next year.

A richly cut, solid glass bedstead has been recently made at a Birmingham (Eng.) factory for a Calcutta millionaire. The King of Burmah also has one.

It has been proved by experiments made by Professor Leeds at Mount Holly that the addition of half a grain of alum to a gallon of impure water will not only clear it of grit and coloring matter but will almost entirely rid it of bacteria. Filtering completes the process and leaves it as pure as would a prolonged boiling. The alum is not perceptible to the taste.

On the coast of Spain, between Cartagena and Almeria, two Belgian engineers, named Siret, have discovered as many as thirty prehistoric burial spots, containing large funeral vases, stone chests, or graves, formed with small stones. The race to which they belong has not yet been determined. Some places lack all the metals; in others bronze, gold and iron articles were found.

The dynamic value of one pound of good steam coal has been estimated by Professor W. D. Rogers as equivalent to the work of one man one day, while three tons would represent his work for twenty years, counting 300 working days in a year. He has further estimated that a four-foot seam would yield one ton of good coal to the square yard, and that one square mile in area would represent the labor of over 1,000,000 men for twenty years.

According to *Fire and Water* the soda-water tank now appears in a new role—that of a neat and efficient extinguisher of fire. Some days ago a vessel filled with varnish was accidentally set on fire in the cellar of a Louisville drug store, and it blazed up through a grating in front of the building as high as the second floor. Before, however, the flames could gain headway in the building the heat had melted the lead pipe connected with the newly charged soda fountain and the flames were instantly extinguished.

Items of Interest.

The fact that the railway time from New York to San Francisco has been shortened sixteen hours is a notable illustration of American progress. We shall have trains in four days—the time made by a special train some years ago.

An effort is being made in Brooklyn by such well known gentlemen as Dr. Robert Foster, Rev. Dr. Ingersoll, Professor A. C. Parker, and Rev. S. H. Camp, to establish reading and coffee rooms for the street-car employes. The idea is to keep the men away from the liquor saloons.

Three weeks ago the body of Henry Ward Beecher was removed from the vault in Greenwood Cemetery and buried in Section 140, Lot 25,911. The new grave is in the new portion of the cemetery, on an elevation near the Twentieth street entrance. The lot has room for fifteen graves. It cost $1000, and stands in the name of Mrs. Eunice W. Beecher.

The gold mines of Australia continue to be very productive. Some of them are more than two thousand feet in depth, and many will be sunk even lower than that in the near future. This is contrary to the predictions of the old mining experts, who said many years ago that no gold would ever be found in Australia at a depth greater than 100 feet.

The native merchants of China are said to be inveterate swindlers. A foreign dealer at Tientsin recently contracted for 1500 bales of camel's wool, guaranteed free of dirt and sand. When the first instalment had passed through the cleaning machine 35 per cent. of its gross weight was found to be sand and gravel, and besides that the wool had been wet to make the dirt stick in and also to make it heavier.

At the recent eclipse of the sun, the Chinese authorities, in accordance with the usage of the empire, ordered the Buddhist and Tavist priests to recite their incantations to rescue the sun from being devoured. It was at the time of the festivities over the Emperor's birthday, when all the officials were required to wear embroidered robes, but it is also the law that during an eclipse officials who participate in the ceremonies must wear ordinary garments until the sun is rescued. An edict had to be got from the Emperor to settle it. He ordered the officials to ignore his birthday and attend to the sun, so they all wore ordinary robes.

Professor Muller, who is occupying himself with inquiries respecting the Jews in the Caucasus, stated in a recent address to a Russian Academy that the Jews who dwell in Daghestan numbered about 16,000 souls. Inhabiting a mountainous district extending from the Caucasus to the Caspian Sea, they are known as "Gorubie Ewrei," i. e., Mountain Jews. They themselves aver that they have been settled in that region since the time of the Babylonian captivity. They observe the Mosaic law with the utmost scrupulousness, are engaged chiefly in agriculture and handicraft, and among themselves speak a dialect which they call Farsi.

Useful Hints and Recipes.

Onion lovers have two sources of consolation in enjoyment of their appetizing food. If they make up their potato salads with plenty of fresh parsley, no trace of the animating atoms will be perceived after eating of this dish. When they choose the Spanish onion, to be baked or properly boiled as a vegetable, it also is quite inodorous.

A NEW WAY TO COOK CRANBERRIES.—Sort and wash the berries. Put them on the fire in cold water. As soon as they are scalding hot, take them off and drain them in a sieve. Thus they lose much of their acrid taste, but not their flavor. The berries must not be left in the sieve a minute, for fear of losing their juice. Turn them into a pan. Add sugar in proportion of one pound to four quarts of fruit. Put in the berries, and boil them soft, but not to a mash. Cover with a napkin while cooling, and stir them gently occasionally. Small bowls make very good moulds.

AN OCTOBER SALAD.—Rub the salad bowl with garlic. Take four tomatoes, not over-ripe, skin, slice them, and get rid of the pips and watery substance; chop the slices coarsely and put them in the bowl with four tablespoonfuls of tomato sauce out of a bottle, one of tarragon vinegar, and two of oil, pepper and salt to taste; slice in half-inch lengths the middle rib of a dozen large leaves of lettuce, turn over the whole in the bowl till the salad is well mixed. Have some bread pounded and pulled passed through a colander, strew the top of the salad plentifully with this, and, after letting it rest ten minutes, serve with cold undercut of sirloin. This is extremely good.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THE HUNDREDTH MAN. By Frank R. Stockton, author of "Rudder Grange," "The Lady or the Tiger?" "The Late Mrs. Null," "The Casting Away of Mrs. Leeks and Mrs. Aleshine," etc. Pp. 432. Price $1.50. The Century Co., Publishers, 33 East 17th street, New York.

Mr. Stockton's latest novel, which has come to us as a serial in the *Century Magazine*, is now given to the public in a handsome volume. The author is a man of marked individuality and his writings are different from those of any one else. His originality is so striking and his style so pure and pleasing that many who would lay down an ordinary novel will take this one up with avidity. The book will be extensively read and enjoyed.

The make up of the volume is exquisite in its very simplicity.

SONGS OF WORSHIP FOR THE SUNDAY-SCHOOL. Edited by Waldo S. Pratt. New York: The Century Co. Pp. 265.

Among the many books of this kind that come to our hands we like the one before us because it calls a halt on the flippancy that is so often introduced in the rage for something new. "The hymns have been chosen so as to afford expression for all the principal forms of devout approach to God. Descriptive, hortatory and didactic poems are almost entirely omitted." The work will aid in the formation of correct ideas of worship.

THE BROWNIES: THEIR BOOK. By Palmer Cox. The Century Co., Publishers, 33 East 17th street, New York. Pp. 144. Price $1.50.

"Brownies, like Fairies and Goblins, are imaginary little sprites who are supposed to delight in harmless pranks and helpful deeds. They work and sport while weary households sleep, and never allow themselves to be seen by mortal eyes." These fantastical creatures have been peeping out from the pages of St. Nicholas Magazine for years, and now all their capers are brought together in a magnificent book which will delight old as well as young. The pages are all full of mirth-provoking pictures. It will prove to be an acceptable gift book.

With the current number of THE CENTURY Magazine begins its eighteenth year and thirty-fifth volume. As usual the November number is especially notable. Great value and, at this time, wide popular interest attaches to Mr. Kennan's paper on "The Last Appeal of the Russian Liberals," the text of which, for the first time in English, is included in his article. The frontispiece this month is a portrait of Washington by Wright of Philadelphia, made in 1784, and now for the first time engraved. "The Home and the Haunts of Washington," by Mrs. Constance Cary Harrison, which reproduces with much picturesque illustration the life and scenes of Mount Vernon and Alexandria in Washington's time. A short paper by Mrs. Sophie Bledsoe Herrick, on "Mount Vernon as it is," completes a full account of the chief American shrine. The special art feature of the number is the sculpture of Augustus Saint Gaudens, of which several beautiful examples are reproduced, including two of his portraits in low relief, the large relief portrait of Dr. Bellows, the Puritan statue at Springfield, Mass., the caryatid from a chimney-piece in the house of Cornelius Vanderbilt, and the figure of an angel for the tomb of the late Governor Morgan. The fiction of the present number is especially notable, including the beginning of two serial stories; "The Graysons," a tale of Illinois life in the first half of the century, by Edward Eggleston, and a novelette of Acadian life by George W. Cable, entitled "Au Large," the scene of which is the neighborhood of "Grande Pointe." Additional results of Mr. Kemble's visit to Louisiana in the interests of "The Century" are seen in the striking drawings which are given with a paper by E. V. Smalley on "Sugar-making in Louisiana." Professor John T. Stoddard of Smith College contributes a second paper on "College Composites." The conclusion of the Battle Series is emphasized in this number by an admirable presentation in text and pictures of the break-up of Lee's army and the surrender at Appomattox. The article is by General Horace Porter, and is entitled "Grant's Last Campaign." With the November number the Lincoln History reaches a most interesting part of the great President's career, the period between his election and his inauguration, and one upon which, by their personal relations to him, Messrs. Nicolay and Hay are able to throw much new light. This installment contains large quotations from unpublished MS. letters to and from Lincoln. The separate chapters deal with the Montgomery Confederacy, the proposed Constitutional amendment, the President-elect, Alexander Stephens' speech and correspondence with Lincoln, and Mr. Lincoln's answers to questions as to his policy. Portraits are given of Howell Cobb, Jefferson Davis, E. B. Washburne, Thurlow Weed, Alexander H. Stephens, George D. Prentice, and John A. Gilmer. The poetry of the number is contributed by Dora Read Goodale, Charlotte Fiske Bates, Charles H. Webb, H. C. Bunner; and, in "Bric-a-Brac," by Louise Chandler Moulton, Maria H. Burditt, James Herbert Morse, Frank D. Sherman, Arthur J. Mundy, and Margaret Vandegrift.

Louisa M. Alcott contributes one of her charming stories, entitled "Pansies," to the first number of the new volume of ST. NICHOLAS. It is followed by a bewildering array of short stories, entertaining sketches, and bright jingles and verses. "How Marie Obtained Miss Alcott's Autograph" tells how an ingenious boy secured the coveted signature for his sister without the assistance of the popular authoress; "Time and Tommy" is the description, by Delia W. Lyman, of the remarkable adventures of a boy who suddenly finds that the world has been turned backward and is revolving from east to west; "Little Matti of Finland" is a delightful tale of a little-known land, with many clever silhouette illustrations by Helen M. Hinds; "What Happened to the Bridegroom" is a melancholy tragedy in white frosting and wedding-cake, by William Theodore Peters; Colonel R. M. Johnston contributes an account of an exciting encounter between "Buck and Old Billy;" and Almont Barnes's "A Spanish Tale," is an old-time fairy story that will be new to the readers of St. Nicholas. Of a more instructive turn, but no less interesting are—"A Peasant Painter—Jules Bastien-Lepage," by Ripley Hitchcock, who gives the life story of the talented young French artist, with many beautiful examples of his art; "Elephants at Work," by John R. Coryell; the true story of Pocahontas, by E. S. Brooks, who writes of her in his "Historic Girls" series as "Ma-ta-oka of Pow ha tan: The Girl of the Virginia Forests;" and "The Last Chance of Life," by David Ker, a characteristic episode in the life of Napoleon Bonaparte. J. G. Francis has opened a new jingle-mine in a very original and amusing series of "Aztec Hieroglyphs;" and besides other interesting matter, there are verses and poems by Grace Denio Litchfield, Alice Wellington Rollins, Frank Sherman, and Emma C. Dowd.

The November MAGAZINE OF AMERICAN HISTORY is one of the most richly illustrated issues of the year. Oliver Cromwell's portrait appears as its frontispiece. Rev. Philip Schaff, D.D., contributes a second paper on the "Relation of Church and State in America," a continuation of his discussion of our government's attitude toward religion. A very pleasantly written sketch is by Walstein Root, on the "Hamilton Oneida Academy in 1794," the germ of Hamilton College. The fourth article in this number is a study by Charles H. Peck of the public life and character of "Aaron Burr." Then follows, from G. Brown Goode, of the Smithsonian Institute at Washington, "An Interesting Dialogue in 1676, between Bacon, 'the rebel,' and John Goode, of Whitby." Judge J. Tarbell, of Washington, contributes "Horace Greeley's Practical Advice to the Reconstructionists in Mississippi;" and T. J. Chapman, A. M., writes an interesting paper on the "Religious Movement in 1800." The shorter articles are varied and entertaining. The number concludes with Original Documents, Minor Topics, Notes, Queries, Replies, Societies, etc., its "Historic and Social Jottings" illustrated, and a dozen or more ably written book reviews.

Subscription price, $5 00 a year in advance. Published at 743 Broadway, New York City.

The constant success of The Illustrated London News (American edition) is not by any means a surprise when even the contents of a single week is considered. Take for instance the issue of October 29th, now on the market. The supplement alone, giving an excellent colored portrait of Prince Bismarck, is a valuable souvenir to possess, while in addition there are pictures of the Nizam of Hyderabab, two pages devoted to illustrations of the State of Ireland, another page of Our Troops in Burmah, one of Border Sketches in Kelso, one of Bristol Cathedral, one of the Death of Cæsar, and a most attractive picture of a little girl and a dog entitled Speak! The reading matter is as interesting and complete as ever, while the price for all is only ten cents. All newsdealers have it, and the New York office is in the Potter Building.

LITTELL'S LIVING AGE. The numbers of Littell's Living Age for the weeks ending October 29th and November 5th, contain—Marco Polo, Blackwood's Magazine; The Flight of Piero de' Medici, Fortnightly Review; Experiences of an English Engineer on the Congo, Blackwood's Magazine; The Story of Zebehr Pasha, as told by Himself, part II., Contemporary Review; Character and Scenery, Spectator; Thomas Twining, London Quarterly; The Value of Amenity, Spectator; Pascal the Sceptic, Fortnightly; The New Gunpowder, Spectator; Homer the Botanist, Macmillan; Some Odd Numbers, Murray; The Passion of the Past, Macmillan; A Child's Recollection of William Makepeace Thackeray, Temple Bar; Some Superstitions of the Jewish Synagogue, Spectator; with instalments of "Major and Minor," by W. E. Norris, "Major Lawrence, F. L. S.," and "Richard Cable, the Lightshipman," and choice Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

In Waynesboro, Pa., at the residence of Jacob Resser, Esq, October 26th, 1837, by Rev. Isaac M. Motter, Mr. A. Franklin Bringman, of Hamilton, Ohio, to Miss Sallie J. Resser, of Waynesboro, Pa.

At the residence of Isaac Ritchey, in Greenfield township, Blair county, Pa., October 2d, 1887, by Rev. C. W. Summey, Mr. Louis N. Long to Miss Rebecca Ritchey.

At the Reformed Parsonage, Claysburg, Pa., October 18th, 1887, by the same, Mr. V. H. Hancuff, of Yellow Springs, Pa., to Miss L. E. Diehl, of East Freedom, Pa.

At the Parsonage of the Reformed church, Mann's Choice, Bedford county, Pa., October 27th, 1887, by Rev. S. C. Long, Emanuel N. Turner to Sarah Catharine Diehl, both of Dry Ridge, Bedford county, Pa.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—On the morning of the 28th of October, at his home, in Carlisle, Pa., Dr. Stephen Barnett Kieffer.

His illness extended through a period of several months, and was borne without irritability, but in patience and with manly fortitude. Portions of the time, he felt he had strength enough to turn from his own suffering to alleviate others, but this heroic impulse hastened death.

He began the practice of his profession in Carlisle in the year 1851 and pursued it there unremittingly as long as he lived. He was skillful in medicine and distinguished in surgery and was largely engaged in the practice of both, through all the years of his professional life. No man of broader views, none of greater learning, none of greater skill or more professional success in our midst, or with a larger following of sincere friends, has passed from the field of practice since he entered it.

Although actively engaged in practice, he was fond of the literature of his profession and often contributed to leading medical journals in the interest of both medicine and surgery. He had been president of the medical society of Pennsylvania, was a member of the American Medical Association, and was largely instrumental in inaugurating the movement which led to the creation of the American academy of medicine.

His taste for letters extended beyond the limits of his profession. His address before the Alumni of Franklin and Marshall College on "The relations of science and faith" has been regarded as a fine philosophical production. His love of learning, and regret that the active duties of his profession deprived him of the pleasure of its pursuit, has often been expressed to his intimate friends.

He was a lineal descendant of Abraham Kieffer, a Huguenot, from Strasburg, and a son of Stephen Kieffer, of Franklin county, who settled at Rockdale, near Mercersburg, early in this century. There he was born on the 6th of September, 1823. He graduated with distinction at Marshall college, Mercersburg, in 1848, when that institution was under the presidency of Rev. Dr. John W. Nevin, and W. M. Nevin was professor of languages. He began the study of medicine with Dr. Little, of Mercersburg, and graduated at the University of Pennsylvania in 1851. He was confirmed by Rev. Dr. A. H. Kremer, at St. Thomas, in Franklin county, on the 31st of October, 1840, was for a long time superintendent of the Reformed Sunday-school of Carlisle, and died in the faith of the church of his fathers. On the 13th of April, 1851, he was married to Catherine, daughter of George Keller, of Carlisle. Their only child died in infancy and she alone survives him.

Excellent addresses were made at his funeral by Rev. Dr. McCauley, President of Dickinson College, Rev. Dr. Norcross, of Presbyterian church, Carlisle, and Rev. Dr. D. E. Klopp of Philadelphia.

NOTE.—We are sorry we have not room for the admirable address of Dr. McCauley, which we find printed in the Carlisle *Daily Herald*, from which the above notice is taken.—ED.

DIED.—At his residence near Blue Knob, Pa., September 14th, 1887, Henry D. Walter, aged 56 years, 2 months and 26 days.

Death in the case of this brother came suddenly. A man of vigorous constitution, it was only after a few hours illness that he was called to the eternal world. The admonition comes to all—"Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

C. W. S.

DIED.—After a lingering illness, near Claysburg, Pa., Joseph Weyandt, aged 66 years, 6 months and 11 days. C. W. S.

DIED.—August 28th, 1887, Anna Kate Glunt, aged 12 years, 9 months and 13 days.

Anna Kate was a very excellent and interesting little girl. Her parents are members of the old Manor Church of Brush Creek charge of Westmoreland Classis. Anna Kate was a member of the present pastor's first catechetical class of that church. She was a girl large for her age and robust in health, and in character was much in advance of her years. She was pleasant, jovial and kind. Among her companions she was a general favorite. Everybody liked her. Her friends were many; enemies she had none. She was the only daughter of devoted and affectionate parents. Two weeks before her death she began to complain of illness, a violent fever of some kind laid hold of her, she passed into an unconscious state, in which she lay, suffering severe pain, until death relieved her of her great distress. The last words spoken in her conscious moments were her evening prayers, in which she asked the Lord to bless her father and mother, and her brother Willie, mentioning her brother's name twice. The Lord took Anna to Himself.

Her departure brought great grief to that once so happy a household. Nothing but their faith in the Lord and His promises could have sustained them. The church on the day of her funeral was filled with sympathizing and weeping friends. The occasion seemed exceedingly sad to every one present. All wished it might have been otherwise; wished that Anna Kate might have been suffered to remain here. Yet all, even the most heart-broken, were ready to bow in humble submission to the Providence of God. And we feel sure, too, that many persons, especially among the young, resolved that day to be more faithful and true in the service of the Master, in order that they might some day meet their dear friend as a saint in glory.

It was a heavy blow that fell upon that family. We all felt sorry for them and prayed that the Lord, by His grace, might sustain them.

Though grievous the affliction, though dark the way, it may all be clear when they too pass beyond, and they may then realize that the joy in meeting their sainted daughter and sister in the heavenly world will far surpass the grief they now must needs endure. So may it be. T.

DIED.—At Shamokin, Pa., on October 18, 1887, Dorcas Hollenback, wife of R. Hollenback, D.D.S., aged 48 years, 9 months and 13 days.

Sister Hollenback was highly esteemed by all who knew her. Her life was that of a true and loving wife, an affectionate mother, devoted to training the Christian character of her children, and she had the satisfaction of witnessing her three sons confirmed in the same faith in which she delighted. An earnest, devoted member of the Reformed church, her pew was seldom vacant. About a month prior to her death Sister Hollenback was not in robust health, when suddenly a great change occurred which baffled the skill of her physicians, and she calmly fell asleep.

On Friday, October 21, a large concourse of friends gathered to pay the last tribute of respect to one whom they loved. Her pastor preached from the text, "He giveth His beloved sleep." He was assisted by Rev. D. O. Shoemaker, of the Reformed church, Rev. Gilland, of the Presbyterian church, and Rev. Wells, of the Lutheran church. With tears and sadness we laid her to rest, yet, as we turned from her grave, we trusted in that Saviour who, by His resurrection power, shall raise us up from the dead.

Religious Intelligence.

Home.

The General Executive Committee of the Woman's Foreign Missionary Society (Methodist) finds that its receipts for the year are $23,000 in excess of those of last year, which would swell the aggregate to almost $200,000.

Rev. J. S. Johnson, who was elected Missionary Bishop of Western Texas by the House of Bishops of the P. E. Church, which met in this city last week, is rector of Trinity church, Mobile, Ala., and is a native of Mississippi, being forty-eight years of age. Rev. Abiel Leonard, who was elected Missionary Bishop of the jurisdiction of Utah and Nevada, was born at Fayette, Mo., in 1842, and received a degree from Dartmouth College, where he was educated. His theological studies were carried on at the General Theological Seminary in New York. He has been in Atchison for a number of years.

At the Methodist preachers' meeting in this city on the 31st ult., the committee on the question of Personal Liberty, appointed a week before and of which Rev. T. A Fernley is chairman, made no report. Mr. Fernley, who is also secretary of the Philadelphia Sabbath Association, said that the committee had taken no action whatever, and that nothing would be done by it or by the ministers as one body until after the election. "The fact is," said Mr. Fernley, "the politicians have taken advantage of the question, and the church people are disgusted. I do not see that anything is to be gained for our cause whatever the result may be next election day, and for that reason we will wait until the issue is squarely raised in the next legislative campaign."

The Tabernacle Society, established at the Convent of Notre Dame, West Rittenhouse Square, Philadelphia, is about offering fifty handsome altar-lamps to our Holy Father, Pope Leo XIII, on the occasion of his approaching Sacerdotal Jubilee; to be afterwards presented by him to such poor, remote sanctuaries as his Holiness may select. The Tabernacle Society of Notre Dame was affiliated nine years ago to the Arch-Association at Rome, and its work is a sublime and eminently Christian one. The alms of its members are bestowed upon our Lord Jesus Christ Himself; and the Divine Prisoner of the altar cannot but extend to the zealous associates the same approving benediction which He pronounced of old over Magdalen, when she lavished upon His sacred person the contents of her alabaster box of precious ointment. The work is richly indulgenced, and co-operators have a special share in the Masses and prayers of the Association, as well as in those of the grateful pastors and congregations of the poor churches whom their generous bounty benefits.—*Catholic Standard.*

Bible readings in parlors, says the Boston *Transcript*, will be a feature of society—diversion shall it be said?—this winter, and will take the place among some of the intellectual that Browning recitals occupied last year. Readers who may conclude from this preface that society is becoming pious will be disappointed when they learn that the new movement finds its support among the agnostics and that the old Bible will be selected solely with the rhetorical and oratorical possibilities of its stately language in view. It is understood that a young society man who quite distinguished himself as an amateur reader of Browning has studied the Psalms this summer for the purpose of reading them to ears sated with the "Flight of the Duchess" and "Rabbi Ben Ezra," and is very eager for the opening of the reading season, which usually dates from November 15th. From the Psalms he hopes to progress to the Book of Job, should society graciously smile upon the bold experiment in its first phase. Perhaps to a portion of his hearers the Rig Veda is more familiar than the holy Scriptures.

A special despatch to the *Evening Telegraph*, dated West Chester, Oct. 31st, says: Rev. Father Spaulding, pastor of the St. Agnes' Roman Catholic church, of this place, recently issued an order in his church that the children of all his members should attend the parochial school, except when permission to go to other schools was obtained from him, and in such cases he would choose the schools to be attended by the children. Among those who paid no attention to the order was Philip Maguire, local editor of the *News*, and William S. Bowen, assistant superintendent of the West Chester Gas Company. A son of the former is attending the State Normal School, while a child of the latter is a student at the High School here. They have been notified by Father Spaulding that so long as they send their children to any but the parochial school they cannot occupy their pews in the church, nor will they receive any of the sacraments of the Church, either living or dead. The affair is creating considerable talk here, and some say it will cause trouble in the Church. Rev. Father Spaulding says he is but carrying out the instructions given him by Archbishop Ryan.

The Evangelical Education Society of the Protestant Episcopal Church held its "silver anniversary" on the 28th of October, in the Church of the Holy Trinity, Nineteenth and Walnut streets. Bishop O. W. Whitaker presided. The secretary read a historical report, in which he reviewed the work of the society from its inception until now. He stated the object of the society to be the assisting of indigent young men to the ministry of the Church and aiding needy dioceses, for which purposes $500,000 had been raised. Of this amount $70,000 had been spent in endowing scholarships. In the twenty-five years of the society's existence it had helped 600 students, of which number 400 were now actively engaged in Church work. Rev. Drs. Goodwin and Orrick opened the question (for free discussion) of modifying the preaching of evangelical truth, and the discussion of the question of increasing the interest of the Church in the work of beneficiary education was begun by Bishop Peterkin and Rev. Dr. Paddock. A resolution was passed asking the aid of all the beneficent churches in its work. Bishop Howe delivered a discourse in the evening, when addresses were also made by Rev. Dr. Watkins and Bishop Hare, of Southern Dakota. The silver collection aggregated over $150.

Foreign.

No fewer than 110 candidates applied for the living of the Established Church, Kennoway, England, rendered vacant by the death of Rev. D. Stewart.

The members of the Presbyterian Church in England have contributed £20,793 to the Sustentation Fund since the 1st day of January, 1887, to the 15th day of August, 1887.

The following in regard to Mr. Spurgeon's movement will be read with interest: Mr. Spurgeon's withdrawal from the Baptist Union causes as much sensation in non-conformist circles in England as Lord Salisbury's withdrawal from the Cabinet would in political circles. The New York *Herald's* cable special recently says: One of the organs of the Established Church says:—

"It is a fine example always when a good man opposes himself against the spirit of the age and does battle temperately, without angry words. Whether his cause be right or wrong is of small importance when the instincts of the hero are good. The essential point is that he delivers his protest and holds the field with dignity. Mr. Spurgeon's declaration of faith is a model. He does not blame the Union for harboring errors, because, so far as he can see, it is powerless to help itself. The preacher's common-sense is shown most conspicuously in his refusal to start a new denomination. He declines to be made a prophet to the rest."

Dr. John Clifford, vice-President of the Baptist Union, well known in America, was interviewed on the subject. He said:—

"It is clear that, like Luther, Mr. Spurgeon feels that he can do naught else than withdraw. Conscience bids him, and he obeys. All our traditional Baptist principles constrain us to honor Mr. Spurgeon for his unswerving fidelity to his conviction of duty, and to believe that, though the act be for the moment unspeakably hurtful, yet if the truth gain all will gain, the Baptist Union included.

"Mr. Spurgeon accompanies his retirement with the following six allegations that he objects to: That some persons are allowed to remain in the Union who make light of the atonement, deny the personality of the Holy Ghost, call the fall a fable, speak of justification by faith as immoral, refuse credence to the dogma of the plenary inspiration of the Holy Scriptures, and hold that there is another probation after death with possibilities of a future restitution of the lost. Mr. Spurgeon says that all unions begin to look like confederacies of evil. This is a grave charge indeed. Take the British Baptist Union only; it consists of 2,000 churches, with pastors and a communing membership of over 200,000. Are these churches and pastors federated together in the Union for evil? Mr. Spurgeon states his case with great energy; but what does he prove? No books are cited; no sermons are quoted; no papers read at the Union are put in evidence; no addresses given at its meetings are advanced; not a solitary man, not a solitary church is named."

After defending the Union at great length and in good temper the reverend gentleman concluded thus: "But supposing Mr. Spurgeon really had a case and his indictment could be proved, is his withdrawal the best service that can be rendered—not to the Baptist Union only—but to the kingdom of heaven, for which the Baptist Union exists? Christian scholars have their contest. The Old Testament is being put into a fire heated to sevenfold fierceness, and the newer record it still unconsumed in a burning bush of criticism. Church builders see the old politics and orders changing, and scarcely know what way to take with the social difficulties that rise at a hundred points at once. This surely, of all times, is not the hour for division. Every soldier is wanted; not an ounce of powder can be spread."

MANY LATENT VIRTUES.

"Poo-Bah," in the opera of "The Mikado," held every office in his province except that of Lord High Executioner. His duties were as varied as are the medicinal virtues of Drs. Starkey & Palen's Compound Oxygen, in which that marvelous life-sustaining property of the earth's atmosphere is latent and liberated for the inhalation of a patient by a very simple process. If you have any curiosity to know the remarkable results of the Compound Oxygen Treatment for consumption, bronchitis, rheumatism, and other related maladies, send your address to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., and receive their interesting pamphlet free.

Seems as if the most likely place for a fisherman to get a bite would be at the mouth of the river.

HORSFORD'S ACID PHOSPHATE

Strengthens the Intellect.

Dr. D. P. McClure, Rantoul, Ill., says: "I find it very beneficial to strengthen the intellect."

Seven Turkish soldiers have been massacred by religious fanatics in Albania.

A single bottle of Ayer's Sarsaparilla will establish the merits of this medicine as a blood purifier. Many thousands of people are yearly cured of chronic diseases by the faithful use of this remedy. It is unequaled for the cure of scrofula.

A stitch in time saves nine.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 212 East 9th St., New York, will receive the recipe free of charge.

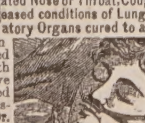
ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.

SEND FOR
Common Sense Catarrh Cure
39 Euclid Ave., Cleveland, O.
Free Treatise, Testimonials and Question Blank.
All Cases of Catarrh, Laryngitis, Bronchitis, Asthma, Hay Fever, Ulcerated Nose or Throat, Cough and all diseased conditions of Lungs or Respiratory Organs cured to a certainty.

[While Reading

Every breath inhaled is medicated continuously with positively curative elements, applied directly to the diseased surfaces. Dr. Leslie, the eminent specialist on above diseases personally prescribes the medical treatment required in each case.



Cured during sleep.

Please Mention this paper.

MEN WHO WIN.

Five Hundred Dollars Thrown Away—His Aim Was Success.

A good healthy body is almost sure to be found associated with a good conscience.

A close student of human nature is rarely willing to place large matters of trust in the hands of another, until he has seen the one whom he is to trust. He looks for the fresh health and vigor, the honest, frank countenance and manly form, and in fact all that is attractive in men. He doubts the dyspeptic with sallow skin, drawn out features, the evident weak and irritable nature. He feels as Shakespeare makes Julius Cæsar say:

"Let me have men about me that are fat;
Sleek headed men, and such as sleep o'nights;
Yon Cassius hath a lean and hungry look;
He thinks too much; such men are dangerous!"

He does not doubt the honesty of the poor unfortunate, but he fears disease of the body will affect the mind, bring misfortune upon the individual and loss to himself.

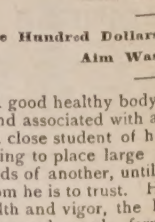
It may be injustice to the weak, but if the man has not the mental strength, or if he is wrapped up in his misery, he cannot take in the situation of the world, does not see that ideas are broadening, and that isms and teachings are advancing! How can an employer hope for success from such a man? The dyspeptic look, the wax-like complexion and sallow features show disease. The far-seeing man notes all these signs, and knows that the great light of man, the brain, is affected, or will be, at no distant day.

He discards the poor victim of disease who goes wearily out into the world. Discouraged at last he takes to his sick bed. He seeks medical aid. Lacking the broad ideas of the successful man of the world, he tries the same medical treatment that he has tried many times before. The same bigoted counsel is sought, the same drugs are administered by the same old family friend that treated him months and years before, and his parents before him, and in such a way he drags out his miserable, unsuccessful existence.

Is he to blame? Why not? When he sees daily, and hears from every side, proclamations of a remedy known as Warner's safe cure, which is becoming more popular daily, hourly, while he is becoming weaker.

J. A. Gettys, insurance agent of Chillicothe, Ohio, suffered for nearly three years with dyspepsia in its worst forms, having periodical spells of vertigo, fainting and chills. He wrote over his own signature; "I spent about $500, had the best medical attendance, tried all the remedies recommended without success, until I was induced to try Warner's safe cure. I used three bottles, have gained twenty pounds and feel like a new man."

Such a man as we have described, nine times out of ten, unconsciously to himself or to his physician, has a kidney disorder, which is fast wasting his body and life. He sees the merits of Warner's safe cure at every turn, and hears it proclaimed from the house tops, and yet he does not use it, because it is said by his illiberal physician that it is not professional, and not admitted by the code. Meanwhile the man of the world presses forward, cares not a fig for this or that school; his aim in life is success, and he looks hopefully forward to the world beyond, believing and trusting in man in this world, and to his faith for the world beyond.



BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT ALL COMparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL Co., Boston, Mass.

Send for "How to Cure Skin Diseases."

HANDS Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

Ely's Cream Balm
is the best remedy for children suffering from
Cold in Head, Snuffles OR CATARRH.
Apply Balm into each nostril.
ELY BROS, 235 Greenwich St., N.Y.

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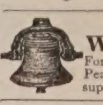

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Goods received from Louis Kraemer & Co., Reading, Pa., 5 pieces of woolen d eskin, for boys pants, valued $33.50.
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Monday, November 7, 1887.

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CORN.—Sales of 7800 bushe's No. 2 mixed in grain depot 50¾c.; November, 50c.; December, 49⅜c.; January, 49¼c. February 49¼c.

OATS.—Sales of 1 car of rejected white, 32c.; No. 3 white, 33c.; No. 2 white, on track and in grain depot, 35c.; November, 34⅞c.; December, 35¼c.; January, 36c.; February 36½c.

PROVISIONS.—We quote Mess Pork at $15@15.50; family Pork, at $15.50@16.50; shoulders in salt, 6¼@6½c.; do. smoked, 6¾@7c.; breakfast bacon, 10@11c.; Loose butchers' Lard, 6¾@6¾c.; prime steam do. $6.87@7; city refined do. 7¼@7¼c.; Beef Hams, $17@18; smoked beef, 12@14c., sweet pickled hams, 10@11½c.; as to averages; city family beef, $8.50@9 ₱ bar. City Tallow in hogsheads, 4@4½c.

POULTRY.—We quote livechickens, 8@8¼c.; live Turkeys, 8@10c.; Dressed chickens, dry picked roasting stock, 11c.; dressed Turkeys, 13c.

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CHEESE.—We quote NewYork full-cream fancy, 12c., do. do. prime to choice 11@11¾c.; Ohio flats, fancy, 11¼c.

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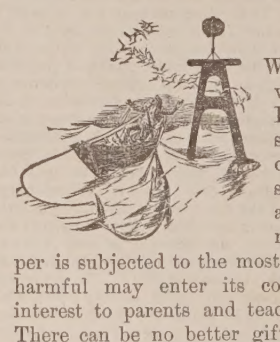

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